







# GREEK EXERCISES,

IN

SYNTAX, ELLIPSIS, DIALECTS, PROSODY,

AND

METAPHRASIS.

TO WHICH IS PREFIXED

A CONCISE BUT COMPREHENSIVE

SYNTAX.

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THE FOURTH EDITION, WITH OBSERVATIONS ON SOME IDIOMS OF  
THE GREEK LANGUAGE.

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O GREECE! thou sapient nurse of FINER ARTS!  
Which to bright Science blooming Fancy bore,  
Be this thy praise, that Thou, and Thou alone,  
In these hast led the way, in these excell'd,  
Crown'd with the laurel of assenting time.

In thy full LANGUAGE, speaking mighty things;  
Like a clear torrent close, or else diffus'd  
A broad, majestic stream, and rolling on  
Through all the winding harmony of sound.

THOMSON.

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By REV. WILLIAM NEILSON, D.D. M. R. I. A.

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TO THE  
REV. JOHN KEARNEY, D. D.  
PROVOST  
OF TRINITY COLLEGE, DUBLIN.

SIR,

*In being permitted to dedicate this work to you, I feel that grateful pleasure, which arises from the contemplation of labours sanctioned and encouraged by the patron and judge of elegant literature.*

*It shall be my constant endeavour, as it is my anxious wish, to merit a continuance of your kind attention.*

*I am,*

*Sir,*

*With the sincerest respect,*

*Your obliged humble servant,*

WM. NEILSON.

DUNDALK,  
August, 1803.



## PREFACE.

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TO acquire a correct knowledge of any language, it is necessary to study not only the words of it, but the manner of their combination, in the construction of sentences. Without this minute analysis, words may be learned, as by rote; but no taste for elegance of style can be formed; no understanding of apparently obscure expressions, nor general idea of the language can be obtained.

For this reason, many works have been published, introductory to the making of Latin, and used with the best effect. That, which is now offered to the public, is an attempt to furnish a similar opportunity for improvement, in the most beautiful and important language of antiquity: the language, from which almost all the terms of science are derived, and in which the substance of general knowledge is contained.

In the concise Syntax, which is prefixed to the Exercises, the rules, or parts of rules, which differ from Latin construction, are marked with asterisks; that the student may see, at once, the agreement, and the difference of the two languages. It is particularly recommended to the teacher, to make the pupil study the Notes on Syntax, and the observations, at the end of the volume, to which references are made, and give an account of them, when he recites the rules to which they are annexed.

The sentences, of which the Exercises are composed, have been selected from a great variety of the finest authors. It was judged unnecessary to insert the author's name, at the end of each sentence, as this part of the work exhibits those forms of expression only, which are common to all the Greek writers.

The sentences are all, except in one or two unavoidable instances, in Attic, prose; for it is evidently improper to distract the learner's attention from syntax, to poetic licenses, or variety of dialects.

Each chapter is divided into three parts. The first contains plain sentences, rarely anticipating any subsequent rule: these ought to be all rendered into correct Greek, before the other parts of the chapters are attempted. The second contains more variety of expression, and exemplifies the rules promiscuously, as well as the particular one prefixed to each chapter: this part is from ¶ to the end of the English sentences. Having finished these sentences, in all the chapters on syntax, the student will be able to translate the third part of each chapter, which consists of Latin sentences, with no corresponding Greek.

As there are many Elliptical expressions, which cannot be comprehended under any general rules of Syntax, a selection of the most important examples has been made from Bos's excellent work on Ellipsis. The scholar is to supply the words omitted: which he will do with ease, being enabled, by the translation, to find them, and directed, by the blank spaces in the Greek page, where they ought to be placed. The Latin language was preferred to English, in these, in the sentences to be translated at the end of each chapter, and in the chapter on Metaphrasis, as we have no English-Greek Lexicon.

In order to give a knowledge of the different Dialects, quotations from Ionic, Doric, and Æolic writers, and Homer, are inserted, which are to be rendered into the common Attic Greek. The student will thus learn every thing of importance in each, with much more ease and pleasure, than by committing a number of rules to memory.

The lines reduced to prosaic order, and to be returned into metre, are intended to form a taste for the melody of Greek poetry. And, to impress upon the mind the distinction between a poetic and prosaic style, it is recommended to exercise learners in paraphrasing, or imitating in prose, select passages of the Greek poets. This is usually called Metaphrasis. A short specimen of it is given in the last chapter. It was thought unnecessary to insert more pieces of this kind, as any poet will furnish sufficient exercises.



# PREFACE

TO THE

## SECOND EDITION.

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SINCE the first publication of the Greek Exercises, the author has been furnished with emendations and improvements, from several very eminent scholars. These, together with his own remarks, have enabled him to make the present edition much more perfect than the first. Some of the rules on Syntax have been written anew ; and additional examples have been inserted, in some chapters of the Exercises. In the chapter on Prosody, exercises, in Pentameter, and Iambic verse, have been added to the original Hexameter ; and the principles of the notes on Syntax have been simplified.

He feels much gratified, in thus publicly acknowledging the very kind attention of Professor Young, Glasgow University ; and Professor Dalzel, Edinburgh. The continued friendship of Reverend Dr. Bruce, Belfast Academy ; and Reverend Mr. Hincks, Cork ; with that of many other gentlemen, who have assisted him in improving this work, demands his grateful acknowledgments.

*Dundalk, August 1806.*

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☞ Besides many amendments, and additions, in the several chapters, an entire chapter (the first in this—*third* edition) has been added ; and a number of words, in the common Greek, inserted in the chapter on Dialects, which are to be rendered into Attic, Ionic, and Doric Greek.

*April 1809.*

# ADVERTISEMENT

TO THE

## FOURTH EDITION.

**T**O this edition are added, *Observations on some Idioms of the Greek Language*. These were published, some years ago, in the authors *Greek Idioms* ; but they are now considerably enlarged. The understanding of the peculiar idioms of a language being, at once, a difficult and important business, it is hoped that these observations will facilitate it to the Student.

In making them, no attention was paid to the technical order of Syntax. The object was to shew how the Greeks expressed ideas common to all persons, but uttered in various manners : to follow, as much as possible, the course of nature, and habit, in the formation of the language. How far the author has succeeded must be decided by those who are competent judges. Many of the observations must be, already, familiar to the Greek scholar ; but, he believes that several of them are original. Where he has ventured to differ in opinion, from eminent writers, it is with diffidence, and respect.

It will be evident, that the whole treatise is merely a concise view of the general principles, and most usual Idioms. To have gone at large into the elucidation of any one title in it, would have required a volume. But it is hoped, that the Student who impresses these observations on his mind, will find both ease and pleasure, in applying them to the solution of such phrases as may occur in the course of his reading.

Those who wish for more minute and extensive investigations on this subject, may consult *Middleton's doctrine of the Greek Article* ; *Bos's Ellipses* ; *Vigerus's Idiotisms* ; *Kyfter on the Middle Voice* ; *Hoogerveen's Particles* ; and *Darwes's Miscellanea Critica*.

It is only necessary to add, that, as the understanding of the Scriptures is, unquestionably, the most important object in learning Greek; the author has paid particular attention, both to introduce sentences from the Septuagint and New Testament into the *Exercises*; and to illustrate several of the Idioms which occur in these books, in the *Observations*.

*Dundalk, November 1813.*

*Remarks necessary to be observed in writing Greek.*

1. THE final letter is generally cut off, (except in verbs), from words ending in α, ε, ι, ο, αι, or οι, when the following word begins with a vowel; as, Παντ' ελεγον.

2. All words ending in οι, and verbs in ε and ι, take τ, when the following word begins with a vowel; as, Εικοσιν ανδρες.

3. Ν is changed into γ, in compounds, before, κ, γ, χ, and into μ, before π, β, φ, ψ; as, Εγχειρω, συμφλεγω.

4. When the following word begins with an aspirated vowel, the tenuis, or intermediate consonant preceding, is changed into an aspirate; as, απο ου', Αφ' ου'.

5. Εκ and ου are used before consonants, εξ and ουκ, or ουχ, before vowels; as, Εξ υμων, ου τουτο.

6. The Attics use all contractions.

The manner of expression, in which each tense is translated in the second chapter, is retained, in general, throughout the work: but as this could not be always done, and as there are many varieties of expression, which the most literal translation could not ascertain, small English letters and figures are affixed to such Greek words as might probably be rendered improperly.

*After a Verb*

<sup>a</sup>	denotes Active.
<sup>m</sup>	- - Middle.
<sup>p</sup>	- - Passive.
<sup>1</sup>	- - Present.
<sup>2</sup>	- - Imperfect.
<sup>3</sup>	- - 1st Future.
<sup>4</sup>	- - 2d Future.
<sup>5</sup>	- - 1st Aorist.
<sup>6</sup>	- - 2d Aorist.
<sup>7</sup>	- - Perfect.
<sup>8</sup>	- - Pluperfect.
<sup>1</sup>	- - Indicative.
<sup>2</sup>	- - Subjunctive.

<sup>o</sup> denotes Optative.

<sup>f</sup> - - Infinitive.

<sup>h</sup> - - Participle.

After a Substantive, Adjective, Pronoun, or Participle,

<sup>m</sup> - - Masculine.

<sup>f</sup> - - Feminine.

<sup>ne</sup> - - Neuter.

<sup>s</sup> - - Singular.

<sup>p</sup> or <sup>pl</sup> - Plural.

<sup>n</sup> - - Nominative.

<sup>g</sup> - - Genitive.

<sup>d</sup> - - Dative.

<sup>a</sup> - - Accusative.



# RULES

OF

## GREEK SYNTAX.

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### THE ARTICLE.

\* 1. **T**HE article is used to mark a distinction or emphasis. With the infinitive, it supplies the place of nouns, gerunds, and supines. With a participle, it is translated by the relative and indicative. With *μεν* and *δε*, it signifies *partly*; and it is often used for ornament; as, (see observation 33—42.)

Αἰσχυλος ὁ τραγῳδός.

Aeschylus the tragedian.

Κακῶν τῶν πρὶν μνηστὴν εἶναι.

To remember former evils.

Τὰ ἔξω.

The things without.

Εν τῷ φρονεῖν.

In wisdom.

Ὁ ἐρχόμενος.

He that cometh.

Τὸ ἀνθρώπειον γένος τῇ μὲν ἀγαθόν, τῇ δὲ φαυλόν.

Mankind are partly good, and partly bad.

Ἡ νίκη ἢ νικησασα τοῦ κόσμου, ἢ πιστις.

Faith, the victory which overcomes the world.

### CONCORD.

#### ADJECTIVE AND SUBSTANTIVE.

2. An adjective agrees with its substantive, in gender, number, and case; as,

Ἄνδρες ἀγαθοί.

Good men.

Ὅμιλαι κακαί.

Evil communications.

Ἐθνεα πολλὰ.

Many nations.

3. An adjective is often put absolutely in the neuter, *χρημα*, being understood; as,  
*Ορθον (χρημα) η αληθεια ει.* Truth is always a right thing.  
*Τι πατρις φιλατο (χρημα)* To men their country is most  
*βροτοις.* dear.

\* 4. An adjective is sometimes put in a different gender from the substantive with which it stands, as agreeing with some other substantive understood; as, † (see obs. 3.)  
*Αθηναις Διός τεκος ατρυτων.* Minerva, invincible daughter  
of Jove.  
*Φιλε τέκνον.* Dear child (son).  
*Ω ψυχη ως μεδ' ήσθης.* O soul! who hast not been  
gratified.

\* 5. Participles and adjectives are often put, by attraction, in the same case with the noun or pronoun to which they refer; as, (see observation 4—6).  
*Οιόμενων είναι σοφωτάτων ανθρω-* Thinking themselves to be  
*πων. for αυτους είναι σοφω-* the wisest of men.  
*τάτους.*

#### VERB AND NOMINATIVE.

6. A verb agrees with its nominative, in number and person; as,  
*Ζευξις εγραψε.* Zeuxis painted.  
*Οφθαλμω λαμπετον.* His eyes shine.  
*Καταδουσιν ορνιθες.* Birds sing.

\* 7. Neuters in the plural have commonly verbs singular; as, (see observation 3, note).

† Thus *τω γυναικι*, the women; *τω χειρι*, the hands; *την Θεον*, the goddess.

*Αναιμτων μετα φυλ' ιτην, προλι-* Modesty and justice, having  
*ποιτ' ανθρωπους Αιδως και Νε-* left men, departed to the  
*μους.* heavenly gods.

This form of construction is used to generalize the expression.

Τὰ βέλη ἐκπίπτει.

The darts fall out.

Τὸ ἀργυρίον ὑποτάσσεται παν-  
τα.

All things are subject to mo-  
ney.

8. Substantive verbs, verbs passive of *naming*, and verbs of *gesture*, have a nominative both before and after them, belonging to the same thing ; as,

Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου.

Ye are the light of the world.

Κακῶν ἐπικαλυμμά ἐστιν ὁ πλου-  
τος.

Wealth is the cloak of evils.

9. The infinitives of substantive verbs, such as εἶναι, γί-  
νεσθαι, &c. have the same case after them that goes before  
them ; as, †

Τοὺς μὲν εἰδὼτας ταῦτα ἤγειτο  
καλοὺς καὶ ἀγαθοὺς εἶναι, τοὺς  
κὲ ἀγνοῦντας ἀνδραποδῶδεις ἀν-  
δραίως κεκληθῆναι.

He thought that those who  
knew these things were good  
and honourable ; but that  
those who were ignorant of  
them should be justly called  
flavish.

10. The infinitive mood has an accusative before it, when  
its agent or subject is different from that of the preceding  
verb ; (see obs. 5). but a nominative when they are the  
same ; as, ‡.

Τί βροτοὺς φρονεῖν λεγούσι ;

Why do they say that mortal  
men are wise ?

Ἐδείξε πολέμιος εἶναι βασιλεῖ.

He shewed that he himself  
was an enemy to the king.

† Sometimes when a dative precedes the infinitive, an accu-  
sative follows it, agreeing with an accusative, understood, be-  
fore it ; as,

Ἡμεῖς σοι βασιλεὺς εἶναι ὀρέων.

You ought to be king of birds.

‡ The accusative, very rarely, precedes the infinitive, when  
it refers to the agent or subject of the preceding verb ; as,

Οὐχ ἃ κρείστων ᾔδει ἀν, ἀλλ' ἃ περ  
ἐν ᾗδ' αὐτοῦ ἤττονα ὄντα, ταῦ-  
τα ἔλεγε.

He commenced not those things,  
in which he knew himself to  
be superior ; but those in  
which he well knew that he  
was inferior.

## RELATIVE AND ANTECEDENT.

11. The relative agrees with its antecedent in gender and number. If there comes no nominative between the relative and the verb, the relative is the nominative to the verb; but if there does, the relative is governed by some word in the sentence; as,

Ἄνδρας οἱ ἐπὶ οὐκ αἶσθηται.

Men who will know.

Ὁ λόγος ὃν εἶπε.

The word which he spoke.

\* 12. The Attics often put the relative, by attraction, in the same case with the antecedent; and, sometimes, the antecedent in the same case with the relative; as, (see obs. 7, 8).

Πρὸς τοῦτοις εἰς λέγει Ξενοφῶν. Added to what Xenophon says.

Οὗτος ἐστὶν ὃν λέγεις ἀνθρώπον. This is the man that you say.

## GENERAL RULES.

\* 13. A noun of the dual number may have a verb, adjective or relative plural; but a plural noun can only have a verb, adjective or relative dual, when it signifies two; as,

Ἀμφὶ ἐκεῖνον.

They both said.

Ὡς αἰεταὶ (δύο) ὀρίετον.

As two winds excite.

Φίλας περὶ χεῖρε βαλαμένον.

Let us put our dear hands around.

14. Two or more substantives singular have a verb, adjective or relative plural; if they be of different persons or genders, the verb or adjective will agree with the most worthy; if they signify things without life, the adjective is commonly in the neuter; as, †

† To this rule may be added nouns of multitude, which often require verbs and adjectives plural; as,

Ἠρώτησαν αὐτὸν ἅπαν το πλῆθος. All the multitude asked him.

The same occurs, when an indefinite pronoun refers to several objects, taken individually; as,

Ὅτινι ἐντυγχάνοιεν, ἢ δούλῳ, ἢ ἐλευθέρῳ, πάντας ἐκτείνον. Whatever slave, or freeman, they met, they slew them all.



Εαν αδελφος η αδελφη γυμνοι υπαρχωσι.	If a brother or sister be na- ked.
Ἄ, δυναστεiai και ὁ πλουτες δια την τιμην εστιν αἰρετα (χρη- ματα).	Power and riches are desira- ble for the sake of honour.
Εγω και συ τα δικαia (χρη- ματα) ποιητομεν.	You and I will do the things which are just.

15. When an infinitive or a sentence is in place of the nominative to a verb or substantive to an adjective, the verb is in the third person singular, and the adjective in the neuter gender ; as,

Το πασιν αρεται δυσαρεστατον (χρημα) εστι.	It is very hard to please all.
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#### SUBSTANTIVE AND SUBSTANTIVE.

16. One substantive agrees with another, signifying the same thing, in case ; as,

Κυαξαρης ὁ παις του Αστιαγου.	Cyaxares the son of Astyages.
Αυτολυκου θυγατηρ μεγαλητορος Αντικλεια.	Anticlea, the daughter of the magnanimous Autolycus.

Indeed there is considerable variety in the application of the rule to which this note is attached. For, when two synonymous nouns are used, the verb is frequently in the singular ; as,  
Μαχη πολεμος τε δε δεσ.

*The fight and battle raged.*

And, sometimes, the verb agrees with that nominative which is nearest to it ; as,

Ανιμος τε και κυμα πελασσει.

*The wind and wave impelled.*

## GOVERNMENT †.

## SUBSTANTIVES.

17. One substantive governs another, signifying a different thing in the genitive; as, ‡.

Του Θεου μακροθυμία. The long suffering of God.

18. An adjective in the neuter gender, without a substantive, governs the genitive; as,

Το λοιπον (μερος) της ημερας.] The rest of the day.

Το κρατιστον (μερος) της φιλοσοφιας. The best part of philosophy.

\* 19. The primitive pronoun is used in the genitive, instead of the possessive pronoun; as,

Πατηρ μου, for πατηρ εμος. My father. (see obs. 57, 58.)

† Although the rules, with respect to the construction of cases, appear very numerous, yet they may all be reduced to the following principles:

1. Every nominative agrees with some verb, expressed, or understood.

2. Every genitive expresses that *from which something proceeds*, or *by which it is possessed*; and, in general, depends upon a noun, or preposition, expressed, or understood.

3. Every dative expresses that *to which something is acquired*. But, as the dative, in Greek, corresponds also to the ablative, in Latin, it expresses that *from which any thing is taken*, or *by means of which it is done*.

4. Every accusative is governed by an active verb, or a preposition, expressed, or understood; or it agrees with an infinitive.

When other words are said to govern certain cases, as *verbs*, *the genitive*, &c. or when cases are said to be put absolutely, these principles should be referred to, and they will shew the force and nature of the expression. In order to assist the learner in doing so, the elliptical words are inserted, in the examples to the rules on government.

‡ The dative is, sometimes, used instead of the genitive; as,  
Πατρι τιμωρον φονου. The avenger of your father's murder.

And the poets, sometimes, change the substantive, that should be in the genitive, into a corresponding adjective; as,  
Δουληα κεφαλη. The head of a slave. (see obs.

## ADJECTIVES.

\* 20. Adjectives signifying *plenty, worth, condemnation, power, difference*, and their contraries; also *verbals* compounded with a *privative*, and those which signify an *emotion* of the mind, require the genitive; as,

Εργα (αντι) πλειστου αξια. Works worthy of the highest value.

(Απο) των χαλεπων απειρος διαξιση. You shall live without trouble.

Γυμνασια μεστα (εξ) ανδρων. Places of exercise full of men.

Αναιτις (επ') αφροσυνης. Not blameable for imprudence.

21. All adjectives, taken partitively, govern the genitive plural; as,

Οι παλαιοι (εκ) των ποιητων. The ancient poets.

Μονος (εκ) βροτων. The only one of mortals.

Οι νεωτεροι (εξ) ανθρωπων. The younger of the men.

Καλλιστος (εκ) ποταμων. The most beautiful of rivers.

Εκαστος (εκ) των παροντων ελεγε. Each of those who were present said.

Δια γυναικων. Noble of women.

\* 22. The comparative degree governs the genitive, when it is translated by *than*; as, †.

(Προ) βουλης ουδεν εστιν εχθιον κακης. Nothing is more odious than bad counsel.

23. Adjectives signifying *profit, likeness, obedience, fitness, trust, clearness, decency, facility*, and their contraries; \* and those compounded with *συν* and *ομου* govern the dative; as, †

† We, sometimes, meet with another construction of the comparative; as,

Μεζων παρα την καθεστηκυιαν ωραν. Greater than the usual season.

And the government of the comparative is often, but not always, resolved by *η, than*; as,

Κρεισσων η φιλος. Better than a friend.

† The genitive is sometimes used instead of the dative; as,  
Πιστοι οντες Κυρου. Being faithful to Cyrus.

Ἦν εἶναι χρησίμους.

It will be useful to us.

Συνήθως τῇ ἀπλοτητί.

Accustomed to simplicity.

Ελευθερῷ ἀνδρὶ ευκτοῦ.

To be wished for by a liberal man.

Τοῖς γενναίοις τὸ αἰσχρὸν ἐχθρόν.

To the generous, a base thing is detestable.

\* 24. Comparatives and superlatives govern the measure of excess in the dative; as,

(Εὖ) Ἀνδρῶν (ἐπὶ) μακρῶ αἰσθητός.

By far the best of men.

#### VERBS.

25. When εἶμι and γίνομαι signify *possession, property, or duty*, they govern the genitive; as,

Ὁ πιπρασκομένος ἑτέρου (κτῆμα) γίνεται.

He who is sold becomes the property of another.

\* 26. Verbs of *beginning, admiring, wanting, remembering, accusing, excelling, valuing, sharing*, and the like, with their contraries, govern the genitive; also those which signify *distance and sense* (except *sight*): as, †

† This is a very general rule. It includes all verbs signifying to

1. *Begin, attempt, undertake, endeavour—cease, dismiss.*
2. *Admire, desire, love—neglect, ridicule.*
3. *Want, ask, deprive, despair, abstain from, spare, empty, frustrate, err, fail—obtain, abound, fill, enjoy.*
4. *Remember, know—forget.*
5. *Accuse, blame, speak falsely of, judge—pardon, acquit.*
6. *Excel, merit, command, conquer, restrain, seize on, hold by.*
7. *Value, care for—despise.*
8. *Share, differ, partake of, separate.*
9. *Distance from.*
10. *Sense, as hear, smell, touch, taste.*

However, many of these verbs are, occasionally, found with other cases; particularly, verbs signifying to

Remember, desire, obtain, enjoy, the accusative; as,

Μυνημαὶ ταῦτα.

I remember these things.

Ποθῶ αὐτόν.

I long for him.

Τυχῶν πάντα.

To obtain all things.

Αισθανομαι ψοφου.	I hear a noise.
Παιτων των καλων ηρα.	He loved all that were virtuous.
Ουδε (απο) τουτου διημαρτε.	Neither did he fail of having this.
Αμελεις (απο) των φιλων.	You neglect your friends.
Απολαυει (εκ) των παροντων.	He enjoys things present.
27. Εστι taken for εχω, <i>to have</i> , governs the dative ; as,	
Εστι μοι χρηματα.	I have riches.
28. All verbs put acquisitively, i. e. verbs of <i>servicing, giving, using, rejoicing, obeying, trusting, discoursing, fighting</i> , and the like, with their contraries, govern the dative ; as, †.	
Βοηθειν τη πατριδι.	To help his country.
Εικειν κακῳς.	To yield to misfortunes.
Μαχεσθαι τεις πολεμιοις.	To encounter with the enemy.
Πας αηρ αυτω πονει.	Every man labours for himself.

29. A verb signifying actively governs the accusative ; as,  
 Τουτον συ ὡς αγαθον ανδρα τιμας. You honour him as a good man.

\* 30. Verbs of sense, with the Attics, commonly take an accusative ; as,  
 Ακουω ταυτα. I hear these things.

31. Every verb may take an accusative of a corresponding noun ; as,

Command, abound, the dative ; as,	
Ἦγειτο αυτοις.	He led them.
Βρυων μελιτταις.	Abounding with bees.
And many verbs seem to govern a genitive, or accusative, indifferently. But the genitive, in such cases, always denotes a part, in contradistinction to the whole, and depends upon τι, μερος, or the like, understood ; as,	
Πινω οινον.	I drink the wine.
Πινω (τι or μερος εξ) οινου.	I drink (some, or part) of the wine.

† A preposition may be understood, after verbs of *following*, and *discoursing* ; as,  
 Ακολουθειν (μετα) τινι. To follow a person.  
 Ομιλειν (συν) σοφοις. To converse with wise men.



Δουλεύειν δουλείαν αισχράν.

To serve a base slavery.

Πολεμοῖ πολέμειν.

To wage war.

32. Verbs transitive of *accusing*, *giving*, and their contraries ; and those of *declaring*, and *comparing*, with the genitive or dative, govern also the accusative ; as,

Δος μοι ταῦτα.

Give me these things.

33. Verbs of *asking*, *teaching*, *cloathing*, and *concealing* ; \* And sometimes with the Attics, verbs of *giving*, *hurting*, and *accusing*, with their contraries, govern two accusatives ; as,

Ἄπαντα (εἰς) σε διδάξομαι.

I will teach you all things.

Χρη αἰτεῖν τοὺς θεοὺς (κατά, or ἐπὶ) ἀγαθὰ.

We should ask good things of the Gods.

Ἀποστερεῖ με (κατά) τὰ χρη-  
ματά.

He deprives me of my goods.

(Εἰς) σε γίνω μεθύ.

I give you wine to taste.

#### PASSIVE VERBS.

\* 34. Passive verbs take a genitive, of the agent, after them, which is governed by a preposition understood or expressed ; as,

Καὶ πρὸς ὑμῶν λειφθήσομαι ;

Shall I be left by you also ?

(Ὑπο) φίλων νικῶνται φίλοι.

Friends are prevailed upon by friends.

Πρὸς θεῶν ὥρμημένος.

Impelled by the Gods.

\* 35. Sometimes passive verbs have a dative of the agent after them ; as,

Τὸ μέγεθος ἐκείνῳ τῶν πεπραγ-  
μένων.

The greatness of his actions.

#### IMPERSONAL VERBS.

36. An impersonal verb governs the dative ; as,  
Μεγίστον αὐτῷ ἐδόξεν εἶναι.

It seemed greatest to him.

\* 37. Χρῆ, πρέπει, and δεῖ, *it behoveth*, govern the accusative, with the infinitive ; as,

Χρῆ ὑμᾶς, ποιεῖν τοῦτο.

You must do this.

\* 38. Δεῖ and χρῆ, signifying *necessity* or *want*, ἐλλείπει,

μελει, διαφερει, μετιστι, ενδεχεται, with their compounds, govern the genitive and dative; as,

Χρη σοι (πληθους) φιλων. You need friends.

Εκεινων τοις φαυλοις (μερος) με- The wicked have a share of  
τιστι. them.

Δει αυτω (τι, or μέρος) χρη- He has occasion for money.  
ματων.

### THE INFINITIVE.

\* 39. The infinitive mood is governed by verbs, adjectives, or some particle, such as *ως, πριν, αχρι, μεχρι*; as,

Ὅστις ζαν επιθυμει, πειρασθω Whoever desires to live, let  
νικαν. him try to conquer.

Ὡστε αυτους μεν εχειν. So that they possessed them.

\* 40. The infinitive is often put elliptically, *ἴρα, βλεπε σκοπει* or *ῶστε* being understood; as, (See obs. 77).

Αυτος ενι πρωτοις (βλεπε) μα- Do you yourself fight among  
χεσθαι. the first.

(Ὡστε) μικρου δειν. Almost.

\* 41. The Greeks use *μελλω*, with an infinitive, to express the future, both active and passive, which in Latin would be rendered by a participle of the future and the verb *sum*; as, (See obs. 88).

Περι ὧν ὑμεις μελλετε κρινειν. Of which things ye are a-  
bout to judge. *Judicaturi*  
estis.

### PARTICIPLES.

42. Participles govern the case of their own verbs; as,

Τους νεωτερους τοιαυτα ηθη παι- Instructing the younger men  
δουοντες. in such manners.

\* 43. The verbs *ειμι, τυγχανω, υπαρχω, γινομαι, κυρω, εχω, φθανω*, and *λαθανω*, are used, with participles after them, to express, what in Latin would be rendered by some tense of a single verb; as, (See obs. 89—92.)

Σηα νυν ἴστωσ, καὶ μεν ὡς Be now silent standing there,  
κυρεῖς ἔχων. and remain as thou art,  
Es.

Σωκράτης τυγχάνει περιπατῶν. Socrates walks. Ambulat.

\* 44. Participles are often used, instead of the infinitive, after verbs signifying an emotion of the mind; as, (See obs. 86.) †

Διατῶν με διατελεῖ. He continues to love me. Perseverat amare.

Μεμνημαι ποιήσας. I remember that I did it.  
Memini fecisse.

#### THE SUPPLYING OF GERUNDS AND SUPINES.

\* 45. The infinitive mood, or a participle, is used to supply the place of gerunds and supines; as, (See obs. 80.)

Εἰς τὸ στρατιωτᾶς συναγαγεῖν. To gather the foldiers together. Ad congregandum milites.

Εὐεργετῶν αὐτοὺς ἐκτησαμην. I acquired them by doing kindly. Benefaciendo.

Ποιεῖν αἰσχρὸν. Shameful to be done. Turpe factu.

\* 46. Verbal adjectives, governing a dative of the agent, and the case of their own verbs, are used to signify necessity; as, (See obs. 96.)

Γραπτεῖν ἐμοὶ ἐπιστολὴν. I must write a letter. Scribendum est mihi epistolam.

#### THE CONSTRUCTION OF CIRCUMSTANCES.

\* 47. The cause, manner, or instrument is put in the dative; as,

† Under this rule are comprehended verbs signifying to persevere, desist, perceive, appear, and the like; as,

Διψῶν παύεται. *Silire desinit. He ceases thirsting.*

Allied to the principle of this rule is the construction of adjectives followed by participles. (see Obs. 93).

Κρατει (εν) μηχαναις.	He conquers by stratagems.
(Εν) αργυραις λογχαισι μα- χου, και παντα κρατησεις.	Fight with silver weapons, and you will conquer all things.

\* 48. The question *whither* ? is commonly answered by εις or προς, with the accusative : *where* ? by εν, with the dative : *whence* ? by εκ or απο, with the genitive : and *by* or *through what place* ? by δια, with the genitive ; as, †

Εν Ρωμη.	In Rome.
Εις την Αντιοχειαν.	To Antioch.
Εκ, or απο της πολεως.	From the city.
Δια γης.	By land.

\* 49. Adverbs in θι and σι are used to signify *at a place* : in δε, σε, or ξε, *to a place* : and inθεν and θε *from a place* ; δε is also added to accusatives, to signify *to a place* ; as, ‡

Κορινθοθι οικια ναιων.	Inhabiting houses at Corinth.
Κλισιηθεν ανειλετο χαλκεον εγ- χος.	He took the brazen spear from the tent.
Ειμι Φθινδε.	I go to Phthia.

50. The distance of one place from another, is put in the accusative ; as,

Εφεσος απεχει, (κατα) τριων ημερων οδου.	Ephesus is distant three days journey.
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\* 51. The time *when* is commonly put in the genitive, sometimes in the dative ; *how long*, in the accusative ; as, §

(Δια) ημερας και νυκτος.	By day and night.
(Εν) ημερα μια.	On one day.

† The preposition is often omitted ; as,

Σουνιον ιρον αφικομεθα.	We came to sacred Sunium.
Αιθει, ναιων.	Dwelling in Aether.

‡ These adverbs in σι are, originally, Ionic datives plural, governed by εν understood ; as, Αθηνησι, for εν Αθηναις.

§ Adjectives formed from nouns of time are, sometimes used in place of the nouns themselves ; as,

Πανημεριοι μολπη θεον ιλασκοντο.	They propitiated the god with a song, during the whole day.
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Οργή φιλονυκτων (κατά) ολιγον The anger of those who love,  
ισχυει χρονον. prevails but a short time.

\* 52. The price or measure of any thing is put in the genitive; sometimes, the price is put in the dative; as,  
Λιθρας (κατά το μηκος, η, A statue twelve cubits high.  
υψος) δωδeka πηχεων.

Ωνησαμην (αυτι) δυο εβολων. I bought it for two pence.  
(Επι) χρυσει την νικην ωνησατο. He bought the victory with gold.

## ABSOLUTE CASES.

\* 53. The genitive case of a substantive is often put absolutely, the former substantive, ενεκα, χαρι, εκ, εξ, or some case of τις or εις being understood; as, (See obs. 10, 11 and 17.)

Τα (εργα) Πλατωνος. The works of Plato.  
Ολυμπιας η (μητηρ) Αλεξαν- Olympias the mother of A-  
δρου. lexander.

Επαινω (ενεκα) της φιλομουσιας. I commend you for your love  
of music.

Της γης (μερος) ετεμεν. They laid waste part of the  
land.

Αδραστου δ' εγημε (μιαν εκ) θυ- He married one of the daugh-  
γατρων. ters of Adrastus.

Ω (ενεκα) της αναδειας. O! impudence.

\* 54. The dative is often put absolutely, especially after αυτος, συν being understood; as,  
Των αυτων εργαων (συν) εκεινος. The same works with them.

\* 55. The accusative is often put absolutely, κατά being understood; as,

(Κατά) πατριδα Ρωμαιος. By country a Roman.

Μαλα (κατά) θυμον εχολωθη. He was much enraged, in  
his mind.

\* 56. A substantive with a participle, whose case depends upon no other word, is put in the genitive absolute;



sometimes, by the Attics, in the Accusative; very seldom in the dative; as, †

(Εξ, η εφ') ήλιου τελλοντος.

The sun rising.

(Κατα) Τρια οντα των Ασσυριων φρουρια.

There being three garrisons of the Assyrians.

(Συν η εφ') οίς γενομενοις.

Which things being done.

————The participles of impersonal verbs are often used absolutely; as,

Τειχισαι δεον.

It being necessary to build a wall.

(Μετα) Ακουσθεν.

It being heard.

#### ADVERBS.

57. Adverbs of *time, place, quantity, \* order, exception,* and the like, govern the genitive; as,

Εγγυς (εφ') αλος.

Near the sea.

Περα (υπερ) δικης.

Contrary to justice.

† The dative is seldom used, in such expression, unless with a preposition; although it is from this case that the Latins took their ablative absolute; as,

Διαθηκη επι νεκροίς (τοις διαθεμενοις) βεβαια.

*Testamentum mortuis (testantibus) firmum est. A will is of force, the (testators) being dead.*

Υπισχυρομενος επ' εμοι τω κληρονομω τινηξισθαι.

*Promising to myself that he would die, (me haerede), leaving me his heir.*

It is doubtful whether the Greek language does not also admit the nominative to be used, as an absolute case, as the English does; as,

Μαχομενοι και βασιλευς και Κυρες, και οι αμφ' αυτους υπερχατιζου ο ποσοι μιν των αμφι βασιλεια απιθανον, Κτησιαις λεγει.

*The king and Cyrus fighting, and their respective assistants for each of them, Ctesias tells how many of the king's men fell.*

But the expressions, in which the nominative appears absolute, may be considered as elliptical; the finite verb, with some conjunction preceding being understood; as, (see obs. 32).

(Ωταν) αι ημεραι ερχομεναι (ησαν).

*When the days were come.*

(Επιδαν) οι στρατιωται κατα το μισον πεδιον (ετυγχανον) οντες.

*When the soldiers were in the midst of the plain.*

\* 58. *Νη* and *μα* govern the accusative; *ἀμα*, and *ὁμν*, the dative; as,

*Μα* (*ὁμνῶμι*) *Δία*.

By Jupiter.

*Ἀμα* (*συν*) *τῷ ὕδατι*.

Together with the water.

\* 59. Two or more negatives strengthen the negation; as, (See obs. 29.) †

*Οὐ δύνατον οὐδεπώποτε οὐδεν* It is impossible ever to do  
*τούτων πράττειν.* any of these things.

60. Some derivative adverbs govern the case of their primitives; as,

*Ἀξίως* *τῆς κλήσεως*.

Worthily of the calling.

#### PREPOSITIONS.

\* 61. The prepositions *ἀντι*, *ἀπο*, *ἐκ* or *ἐξ*, and *πρὸ*, govern the genitive; *εν*, and *συν*, the dative; *εις* or *εἰς*, and *ἀνα*, the accusative; as, (See obs. 97—104).

*Ἐξ Ἀττικῆς*.

From Attica.

*Ἐν οἴκῳ*.

In a house.

*Εἰς οἶκον*.

Into a house.

—————The poets sometimes have *ἀνα*, with a genitive, or dative; as,

*Ἀνα πλοῦς ἔβη*.

He went into the ship.

\* 62. *Δια* and *ὑπὲρ* govern the genitive or accusative; *ἀμφι*, *ἐπι*, *περι*, and *ὑπο*, the genitive, dative, or accusative; as, ‡

† Sometimes two negatives make an affirmative, as in Latin, and English. Such expressions however, are always easily distinguished, by the context, from those in which negatives strengthen each other; as,

*Οὐ δύναμαι μὴ μεμνηθῆαι*.

*Non possum non meminisse. I cannot forget.*

‡ No precise rule can be given to ascertain when these prepositions govern one or other of the cases specified. The general principle is, that when *rest* is implied, the genitive or dative is used; when *motion towards*, the accusative. It may be observed, farther, that as the dative denotes the *end*, *ἀμφι*, *ἐπι*, *περι*, and *ὑπο* are followed by a dative, only when they express *close around*, *resting or depending on*, *immediately under*, or *under the influence of*; as,

Δια πυρός.	Through fire.
Επι θρόνου.	Upon a throne.
Επι την γην.	To the ground.
Εφ' ἵππῳ.	Upon horſeback.

\* 63. Κατα, *from, or against*, commonly governs the genitive ; *at, or according to*, the accusative. Μετα, *with*, the genitive ; *to, or after*, the accusative. Παρα and προς, *from*, the genitive ; *at, or with*, the dative ; *to, beside, or against*, the accusative ; as, †

Κατα πέτρων.	From the rocks.
Κατα δύναμιν.	According to my power.
Μετα φίλων.	With friends.
Παρα κυρίου.	From the lord.
Προς γυμνασιον.	To school.

———— The poets sometimes have μετα, *with a dative* ; as,

Μετ' ἀνδράσι μαχεσθαι.	To fight with men.
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64. A preposition often governs the same case, in composition, that it does without it ; as,

Αττικῆς ἐκκυλινδεται.	He is tossed from his chariot.
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#### CONJUNCTIONS.

65. The conjunctions, καί, τε, δε, ἀλλά, μὲν, οὐτε, and the like, will have the same case ; and, commonly, the same mood and tense after them, that goes before them ; as,

Ἀμφ' ὤμοισιν	Close around the shoulders.
Επι πασὶν ταῖς.	In addition to all these things.
Τα εἰς ἡμῖν.	The things depending on ourselves, i. e. in our own power.
Περί τῆς στήθους.	Close about the breast.
Ἐμὰς ὑπὸ χερσίν.	Under my hands i. e. power.
Ὑπο Θεῷ.	Under the influence of God.

† Παρα and προς are joined, in this rule, for the sake of conciseness ; as they may, commonly, be translated in the same words. But there is a marked distinction in the ideas expressed by them ; παρα implying *permanence, duration, possession*, and προς, *contingency*.

11 *ἡ ἀπολλοῦ οὗλου οὐτος, καὶ* The multitude being very  
*μη ἔχοντων τι φαγῶσι.* great, and they having  
nothing to eat.

Ἐώρακα καὶ μεμαρτυρηκα. I have seen and borne witness.

68. *Αν, εαν, επειδαν, ινα, οφρα, οπως, οταν, οπουτα, και, κεν, and ως,* are, for the most part, joined with the subjunctive mood; as, †

*Ira ywate.* That ye may know.

Καὶ ἀμείνον ἀγωνισώμαι.      Though I should fight better.

— *Αν, καὶ, and καί*, are often used to give a subjunctive meaning to the other moods; as, (See obs. 74, 75, 76).

Ἀν καὶ τυγχάνει βασιλεὺς ὢν.      Although he were a king.

† It cannot be said that any of these conjunctions necessarily requires the subjunctive mood; nor that there is any difference in the meaning of the conjunctions, according to the different moods with which they are used. In this respect the verb and conjunction appear totally independent of each other. Practice only, and the careful reading of the best authors, will direct the writers in the application of this rule. Some grammarians have been at great pains, in specifying with what particular moods and tenses certain conjunctive particles are used; but he who depends on any other rule, in this case, than *his own knowledge*, and *imitation of chaste writers*, will be even liable to errors.

## GREEK EXERCISES.

## CHAP. I.

1. **O**F honours, to a city, labour, of an old man, to oxen, to lions, faith, to a horn, of parsimony, O Thomas, two sons of Atreus, of Pythagoras.

2. Mountains, of two winds, bows, of a day, O Mercury, to a day, two brothers, of a Saviour, O woman, to Jove, life, of muses.

3. To trees, O man, of Demosthenes, to Latona, of a phrase, to a father, O king, of a poet, to a mouse, of an end, virgins, friendship.

4. To tribunals, O robber, a ship, to men, of a king, bowls, of a mind, oxen, to daughters, to shepherds, a stream, parts.

5. To nations, of a flock, a priest, a fish, to a husband, of spring, to feet, O Hector, O Ajax, a crow, of a wall, two serpents.

6. Of two men, a storm, a father, cities, Arabians, a snake, to fathers, a comb, lions, walls, clusters, winter.

7. Dogs, to a vine, a sea, a wild boar, of an army, to horns,

Τιμη, ασυ, πονος<sup>α</sup>,  
πρεσβευς, βους, λεων, πισ-  
τις<sup>α</sup>, κερας, φειδα, Θωμας,  
Ατρειδης, Πυθαγορας.

Ορος, ανεμος, τοξον,  
ημερα, Ερμεας, ημερα, α-  
δελφος, σωτηρ, γυνη, Ζευς,  
βιος<sup>α</sup>, μουσα.

Δενδρον, ανηρ, Δημοσ-  
θενης, Λητω; φρασς, πα-  
τηρ, βασιλευς, ποιητης,  
μυς, περας, παρθενος<sup>α</sup>, φι-  
λια<sup>α</sup>.

Βημα, λησθης, ναυς<sup>α</sup>,  
ανηρ, αναξ, λεβης<sup>α</sup>, νοος,  
βους<sup>α</sup>, θυγατηρ, ποιμην,  
ροος<sup>α</sup>, μερος.

Εθνος, πων, ιερευς<sup>α</sup>, ιχ-  
θυς<sup>α</sup>, ποσις, εαρ, πους,  
Εκτωρ, Αιας, κοραξ<sup>α</sup>,  
τειχος, δρακων.

Ανθρωπος, λαιλαψ<sup>α</sup>, πα-  
τηρ<sup>α</sup>, πολις, Αραψ, οφεις<sup>α</sup>,  
πατηρ, κτεις<sup>α</sup>, λεων, τειχ-  
ος, βοτρυς<sup>α</sup>, χειμων<sup>α</sup>.

Κυν, αμπελος, θα-  
λασσα<sup>α</sup>, συς<sup>α</sup>, στρατευμα,



of a mother, kings, a stone, favor,  
to a heart, O boy.

8. A mother, to an oak, O Si-  
mois, a giant, of power, to honey,  
birds, of heroes, roses, O sun, O  
Scythian, to orators.

9. To birds, of two lions, to  
a bone, debts, O Hercules, sons,  
of a word, to shepherds, of a ci-  
tadel, snakes, of a foot, to bellies.

10. Teeth, O Neptune, to fa-  
thers, a belly, to bodies, honours,  
O impudent, to mustard, of a  
hatchet, parsimony, of youth, of  
doors.

11. Of Pelides, a fountain, of  
love, to Phoebus, marriages, two  
heads, of oxen, servants, night, to  
power, of two horses, a port.

12. Of Sparta, of a wound, a  
goblet, to cities, to reverence, two  
mouths, O interpreter, trenches,  
virtues, to two hands, to myriads,  
a multitude.

13. Air, two eyes, a beach,  
flowers, to a well, of years, of  
water, customs, Trojans, Greece,  
O judge, of a tripod.

14. Possessions, a sea, countries,  
eyebrows, knees, O Jesus, disciples,  
of a spear, a kingdom, parents, of  
Atlas, laughter.

κερας, μητηρ, βασιλευς<sup>α</sup>,  
λαας<sup>α</sup>, χαρις<sup>α</sup>, κερ, παις.

Μητηρ<sup>α</sup>, δρυς, Σιμοεις,  
γιγας<sup>α</sup>, δυναμις, μελι, ορ-  
νις, ηρωας, ροδον, ηλιος,  
Σκυθις, ρητωρ.

Ορνις, λεωρ, οσιον, χρε-  
ος, Ηρακλης, υνευς, επ-  
ος, νομευς, αστυ, οφια<sup>α</sup>,  
πους, γαστηρ.

Οδευς, Ποσειδων, πατηρ,  
γαστηρ<sup>α</sup>, σωμα, τιμη<sup>α</sup>, κυ-  
νωπις, σινηπι, πελεκυς,  
φειδω<sup>α</sup>, νεοτης, θυρα.

Πηλειδης, πιδας<sup>α</sup>, φι-  
λοτης, Φοιβος, γαμος, κε-  
φαλη, βους, θεραπων, νυξ<sup>α</sup>,  
κρατος, ιππος, λιμνη<sup>α</sup>.

Σπάρτα, ελκος, κρη-  
τηρ<sup>α</sup>, πολις, αιδως, στομα,  
ερμηνευς, ταφρος<sup>α</sup>, αρετη<sup>α</sup>,  
χειρ, μυριας, πληθυσ<sup>α</sup>.

Αιθηρ<sup>α</sup>, ομμα, ρηγμιν<sup>α</sup>,  
ανθος, φρεαρ, ετος, υδωρ,  
εθος, Τρωας, Έλλας<sup>α</sup>, κρι-  
της, τριπους.

Κτεαρ, αλς<sup>α</sup>, πατρις,  
οφρυς, γονυ, Ιησους, μα-  
θητης, δορυ, βασιλεια<sup>α</sup>, το-  
κευς, Ατλας, γελω<sup>α</sup>.

## CHAP. II.

A verb agrees with its nominative, in number and person.

- Verbum cohæret, &c. *Eton.*  
 Concordantiæ sunt, &c. *Wetten.*  
 A verb agrees with, &c. *Bell.*  
 Concordantiæ duæ sunt, &c. *Holmes.*

## ACTIVE.

1. *Pres.* **I** HONOUR, thou strikest, he says, ye two write, they two give, we send, ye bring, they are willing.

2. *Imperf.* I was carrying, thou wast seeing, he was sending, they were laughing, we were running, ye were thinking.

3. 1. *Fut.* Ye two shall drive, they shall say, I shall follow, thou shalt call, ye shall labour.

4. 2. *Fut.* I will do, he will bury, ye will cut, they two will strike.

5. 1. *Aor.* I wondered, they gave, he did, thou placedst, they two remained, we wrote.

6. 2. *Aor.* They did come, I did find, we did strike, they two did give.

7. *Perf.* I have seen, we have got, ye two have spoken, he has honoured, we have laboured.

Τιω, τυπτω, λεγω,  
 γραφω, δίδωμι, στέλλω,  
 φερω, εθελω.

Φερω, ειδω, πεμπω,  
 γελαω, τρεχω, νομιζω.

Ελαυνω, φημι, ακολου-  
 θεω, καλειω, πορευω.

Πρασσω, θαπτω, τεμ-  
 νω, τυπτω.

Θαυμαζω, δίδωμι,  
 πρασσω, τιθημι, μενω,  
 γραφω.

Ερχομαι, ευρισκω, τυπ-  
 τω, δίδωμι.

Οραω, τυγχανω, λε-  
 γω, τιμαω, πορευω.

8. *Pl. perf.* I had written, ye two had known, thou hadst made, they had struck.

Γράφω, γινώσκω, ποι-  
ω, τυπῶ.

## MIDDLE.

9. *Pres.* Thou sittest, he comes, they turn themselves.

Ἦμαι, ἰκομαι, τρέπω.

10. *Imperf.* I was beginning, ye were hurting yourselves, they were standing.

Ἀρχομαι, βλαπτω, ἰσ-  
τημι.

11. 1. *Fut.* Thou shalt prepare thyself, we shall take, I shall know, ye shall receive.

Παρασκευάζω, δεχο-  
μαι, γινώσκω, λαμβάνω.

12. 2. *Fut.* Ye two will strike yourselves, he will drink, I will turn myself.

Τυπῶ, πίνω, τρέπω.

13. 1. *Aor.* He ceased, they two did, I stretched myself.

Πάνω, πράσσω, τείνω.

14. 1. *Aor.* We two did give, they were, he did place himself.

Δίδωμι, γίνομαι, τίθημι.

15. *Perf.* I have suffered, we have struck ourselves, thou hast trusted, he has escaped.

Πασχω, τυπτω, πειθω,  
φεύγω.

16. *Pl. perf.* He had left, I had heard, they had come.

Λείπω, ἀκούω, ἐρχομαι.

## PASSIVE.

17. *Pres.* He is named, we two are nourished, they are admired.

Ονομάζω, τρέφω, θαυ-  
μάζω.

18. *Imperf.* I was struck, they were prepared, it was written.

Τυπτω, παρασκευάζω,  
γράφω.

19. 1. *Fut.* I shall be punished, thou shalt be left, he shall be sent.

Κολάζω, λείπω, στέλλω.

20. 2. *Fut.* Ye will be struck, he will be delivered.

Τυπτω, απαλλάσσω.

21. 1. *Aor.* It was said, we were found, ye were loved.

Λέγω, εὐρίσκω, φιλέω.

22. 2. *Aor.* He was buried, they were manifested, I was sent.

23. *Perf.* It has been done, they have been struck, we have been loved.

24. *Pl. perf.* I had been educated, it had been judged.

25. *P. P. Fut.* She shall be buried.

Θαπτω, φαίνω, στέλλω.

Πράσσω, τυπτώ, φιλέω.

Τρέφω, κρίνω.

Θαπῶ.

#### PROMISCUOUS EXAMPLES.

26. He was challenging, he was laughing, to make, having perceived, thou mayest send, to go, he was blaming, they would guard, he was learning, he had stood, he did perceive, having descended, seeing, he did take, to give, I may become.

27. I would affirm, they may be, I was contented, they might leap, he would be taken, it has been wrought, I would appear, being about to find, he has suffered, having composed, he would compare, to be able, to have struck, having read.

28. They have used, to return, they died, to think, he would rebuke, to have sinned, he buried, ye think, we did come, they have been injured, they were thinking, hear ye, they shewed.

29. Thou wouldst have, to go away, they might be deceived, they were vexed, having hoped, to be about to be taken away, he would learn, having put on, hav-

Προκαλεῶ<sup>m</sup>, γελῶ, ποιεῶ, αισθανομαι<sup>6</sup>, πέμπω, πορεύομαι, μεμφομαι, φυλασσω, μαίναω, ἰσῆμι, αισθανομαι, καταβαίνω<sup>7</sup>, ὁραῶ, λαμβάνω, δίδωμι<sup>6</sup>, γίνομαι<sup>6</sup>.

Αφορίζω<sup>m5</sup>, εἰμι, ἀρεῶ<sup>5</sup>, εφορμαῶ<sup>5</sup>, λαμβάνω, ἐξεργάζομαι, δοκεῶ<sup>5</sup>, εὑρίσκω<sup>3</sup>, πασχω, συντίθημι<sup>7</sup>, παρεικάζω<sup>5</sup>, δύναμαι, ἐκπλήσσω<sup>5</sup>, ἀναγινώσκω<sup>7</sup>.

Χρᾶομαι, ἐπανέρχομαι<sup>6</sup>, ἀποθνήσκω<sup>6</sup>, νομίζω, ἐπιτιμαῶ<sup>5</sup>, ἀμάρτανω, θάπτω, οἰομαι, ἀφικνεομαι, ἀδικεῶ, οἰομαι, ἀκούω<sup>5</sup>, δεικνυμι.

Ἐχω, οἰχομαι, σφαλῶ<sup>6</sup>, ἀνιστῶ<sup>2</sup>, ἐλπίζω<sup>5</sup>, ἀποσπᾶω<sup>3</sup>, μαίναω<sup>6</sup>, ἐπιτίθημι<sup>6</sup>, νικάω<sup>7</sup>, εἰκῶ<sup>m</sup>, θεᾶομαι, ῥήσσω<sup>6</sup>, εἰκαζω,

ing conquered, to have resembled, thou sawest, they were broken, thou comparedst, it will be necessary, ye shall live, I would shout, they are pleased.

30. To have been hurt, honour thyself, he is able, they may turn, he shall prevent, he hath been seen, they confuse, to have been, he would begin, thou shalt be, they have ordained, to have been grieved.

31. Nothing was made, John answered, do not ye say that it is four months, and the harvest comes? Jesus bore witness, Cyrus received, then the man went away.

32. Philip has died, Chryfantas did stand up, and he spoke thus, the time would be, the man shall love, Panthea having sent did say, do not grieve, O Cyrus, that Arraspas is gone.

33. <sup>a</sup> Annabam, novi, invenies, scribunt, cecidi, ibat, cucurristi, <sup>m</sup> timuit, veniebamur, fedebo, ero, pugnabat, accipit, moriemur, <sup>p</sup> absumptus est, ureris, percussus sum, pugnavi, magnificabitur.

34. Lex est, tempus videtur, homines cognoscunt, filius moritur, rex existimabat, majores fuerunt, pater cœpit, Deus potest, discipuli veniunt, poetæ cogitant.

δει, βιοῶ<sup>m</sup>, βοῶ<sup>s</sup>, ἀρετ-  
κω.

Βλαπτω, τιμῶ<sup>m</sup>, δυ-  
ναμαι, τρεπω, κωλυω, οπ-  
τομαι, συγχωω, γινομαι<sup>m</sup>,  
αρχομαι, ειμι, διατασσω,  
λυπω.

Ουδεν γινομαι<sup>s</sup>, ὁ Ἰωαν-  
νης αποκρινομαι<sup>p s</sup>, ουκ συ  
λεγω ὅτι τετραμνηνον ειμι,  
καὶ ὁ θερισμος ερχομαι;  
Ἰησους μαρτυρεω, Κυρος  
δεχομαι, απερχομαι<sup>s</sup> οὐν  
ὁ ανθρωπος.

Φιλιππος θησκαω, Χρυ-  
σαντας ανιστημι, καὶ λεγω  
ᾠδε, καρος ειμι, ανθρωπος  
φιλεω, ἡ Πανθεια πεμπω<sup>s</sup>  
ειπον, μη λυπω<sup>m</sup>, ὦ Κυρος,  
ὅτι Αρασπας οιχομαι.



## CHAP. III.

An adjective agrees with its substantive, in gender, number and case.

Adjectivum cum substantivo, &c. *Eton.*

An adjective agrees, &c. *Bell.*

1. A useful man, a common city, sweet honour, black sorrow, of a bad custom, to a worthy man, a holy day, O! immortal poet, a sweet voice, two black eyes.

Χρηστος ανηρ, κοινος  
πολις, τιμη ηδυσ, λυπη με-  
λας, ηθος κακος, ανθρωπος  
αξιος, ημερα αγιος, ποιη-  
της αθανατος, φωνη ηδυσ,  
ομμα μελας.

2. The eighth woman, an honourable fortune, of a bloody sword, lofty mountains, a sweet word, a happy life, every way, true horns, a tender heart.

Γυνη ογδοος, τυχη τι-  
μηεις, μαχαρα αιματοεις,  
ορος υψηλος, επος γλυ-  
κυσ, βιος ευδαμων<sup>2</sup>, πας  
οδος, κεραι αληθης, κεαρ  
τερην.

3. A greater man, much wealth, most admirable wisdom, to a more formidable giant, a most graceful virgin, happy gods, a most benevolent nation, a black wall, swifter horses.

Ανηρ μεγας, πολυς  
πλουτος<sup>3</sup>, σοφια θαυμασ-  
τος, γιγας φοβερος, παρθε-  
νος χαριεις, θεος μακαρ,  
εθνος ευνους, τειχος μελας,  
ιππος ταχυς.

4. A most hateful name, a better man, the deepest well, to the greatest father, two horns, of three men, the third hour, of this thing, another ship, to my book, some women.

Ονομα εχθρος, ανηρ  
αγαθος, φρεαρ βαθυς, πα-  
τηρ μεγας, δυω κεραι, τρεις  
ανθρωπος, ωρα τριτος<sup>4</sup>,  
πραγμα ουτος, ναυς αλ-  
λος<sup>5</sup>, βιβλιον εμος, γυνη  
τις.

5. ¶ Sweet peace; horses that work together, stand together more agreeably; the servants were equal sharers; my friends,

Ειρηνη ηδυσ· ο ιππος  
συμπονω, προς συνιστη-  
μι<sup>7</sup>· ο υπηρετης ισομοιρος  
εμιν ανηρ φιλος, ο μεν

the battle is near, for the enemies advance.

6. Thou art a happier man ; all the men failed wounded ; those tragic actors ; that is the temple ; Agamemnon was passing on joyful.

7. Wherefore, the law is holy, and the commandment holy, and just and good.

8. Homines illustres, capita caduca, cranium muliebre, alia dogmata, læti et alacres viri, quænam hera, pulchrum et bonum virum, maxima pars, dæmonia multa, medio mari, benedictus rex, priori tempore, humanæ speciei, rectam rationem.

αγων εγγυς, προσερχομαι  
γαρ ὁ πολεμιος.

Ευδαμων ανθρωπος ει-  
μι· τραυματιας δε πας  
επιπλεω<sup>2</sup>. ὁ τραγικος υ-  
ποκριτης ουτος<sup>3</sup>· εκεινος  
ειμι ὁ ιερον· Ατρειδης  
παρσιχομαι γηθοσυνος.

Ὡστε ὁ μιν νομος ἅγιος,  
καὶ ὁ ἐντολὴ ἅγιος, καὶ  
δικαιος καὶ ἀγαθος.

## CHAP. IV.

A verb signifying actively governs the accusative.

Accusativus sequitur verba, &c. *Eton.*

Transitive, &c. *Wetten.*

Verbs signifying actively, &c. *Bell.*

Regimen Græcis cum, &c. *Holmes.*

1. **F**OR ye have the poor always, but ye have not me always.

2. I did one work, and ye all wonder.

3. Do ye not know, that the unjust shall not inherit the kingdom ?

4. The faints judge the world.

Ὁ πτωχος γαρ παντοτε  
εχω, εγω δε ου παντοτε εχω.

Εἰς εργον ποιω<sup>5</sup>, καὶ  
πας θαυμαζω.

Η ουκ ειδω<sup>7</sup>, ὅτι ἀδικος  
βασιλεια ου κληρονομεω.

Ὁ ἅγιος ὁ κοσμος κρινω.

5. *Fear God, and honour thy parents.*

6. *Hate those that flatter, as those that deceive; for both, when trusted, injure those who trust them.*

7. *The poets know that this is so, and the difference.*

8. ¶ *And thinkest thou this, O man, that judgest them who do such things, and dost the same, that thou shalt escape the judgment of God?*

9. *For it has not shoes by the smith, nor arms by the shoemaker.*

10. *But the disciples did not know these things.*

11. *Hippocrates having cured many diseases, fell sick and died; the Chaldeans foretold the deaths of many, then fate took them off also; Alexander, and Pompey, and Caius Cæsar having entirely destroyed whole cities so often, and having cut off many myriads of horse and foot in battle, at last departed from life themselves.*

12. *Jubebat eos, habebant currus, mittunt nuncios, dicebat hæc, adducere obsides, socios metuebant, relinquere nulum, vera loqueris, eosdem honoro, quos ego video, benevolentiam habens, videbunt filium, dimittet nuncios, mutabat habitus.*

Ὁ μὲν θεὸς φοβέω<sup>m</sup>, ὃ δὲ γένευσ τιμάω.

Μισέω ὃ κολακεύω<sup>h</sup>, ὥσπερ ὃ ἐξαπατάω, ἀμφοτέρως γὰρ πιστεύω<sup>ps h</sup> ὃ πιστεύω<sup>h</sup> ἀδικέω.

Ὅτι οὗτος οὕτως ἐχω, καὶ ὃ διαφορὰ ἰσῆμι ὃ ποιητής.

Λογίζομαι δὲ οὗτος, ὦ ἀνθρώπος, ὃ κρίνω<sup>h</sup>, ὃ ὁ τοιοῦτος πρᾶσσω<sup>h</sup>, καὶ ποιεῶ<sup>h</sup> αὐτός, ὅτι σὺ ἐκφεύγω<sup>m</sup> ὃ κριμα ὁ Θεός;

Οὐδὲ γὰρ ὑπόδημα ἐχω δια ὃ χαλκεύς<sup>a</sup>, οὐδὲ ὄπλᾳ δια ὃ σκυτεὺς<sup>a</sup>.

Οὗτος δὲ οὐκ ἠνέσκη<sup>b</sup> ὃ μαθητής.

Ἱπποκράτης πολὺς νόσους ἰαρομαί<sup>s</sup>, νοσεῶ<sup>sh</sup>, ἀποθνήσκω<sup>b</sup>. ὁ Χαλδαῖος πολὺς θάνατος προαγορεύω<sup>s</sup>, εἶτα καὶ αὐτός ὁ πεπρωμένον καταλαμβάνω<sup>b</sup>. Ἀλεξάνδρος, καὶ Πομπηῖος, καὶ Γαῖος Καῖσαρ ὅλος πόλις ἀρδην τοσαυτακίς ἀναγρῶ<sup>b</sup>, καὶ ἐν παρτάξις πολὺς μυριάς ἵππους καὶ πῆζος κατακοπτῶ<sup>s</sup>, καὶ αὐτὸς ποτε ἐξέρχομαι<sup>b</sup> ὁ βίος.

## CHAP. V.

An Adjective is often put absolutely in the neuter, χρημα being understood.

When an infinitive or a sentence is in place of the nominative to a verb, or substantive to an adjective, the verb is in the third person singular, and the adjective in the neuter gender.

When an infinitive, &c. *Bell.*

I. WHICH then is Nireus, and which Therfites? for neither is *this manifest?*

2. They do *nothing new*, but plunder, perjure, write down their debtors, and weigh the farthings.

3. Let some one having come shew, either that I do not say *these things true*; or that those who have been deceived will trust him.

4. Yes; for the light was a *pleasant thing*, and *to die*, dreadful and *to be avoided*.

5. Receive me quickly, O sea, having suffered *dreadful things*.

6. ¶ Tell me, said he, are not you one of those persons, who think that riches are a *better thing* than brothers?

7. *To depart from men is nothing dreadful*, if there are gods; for they would not encompass you with *evil*; but if either there are none, or they do not care for human affairs, *what is it to me to live in a*

Ποτερος οὐν ὁ Νίρεος, καὶ ποτερος ὁ Θερσίτης; οὐδέπω γὰρ οὗτος δηλός.

Κακὸς οὐδεὶς ποιεῶ, ἀλλὰ ἄρπαζω, ἐπιόρκω, τοκογλυφεῶ, ὁβολοσφάτω.

Παρερχομαι<sup>δ</sup> τις δεικνυμι<sup>5</sup>, ἢ ὥς οὐκ ἀληθὲς οὗτος ἐγὼ λεγῶ· ἢ ὥς ὁ ἐξαπατῶ<sup>η</sup> πιστεύει αὐτός.

Ναί· ἥδus γὰρ εἰμι ὁ φῶς, καὶ ὁ τεθνημί, δεινὸς καὶ φευκτός.

Δεχομαι<sup>5</sup> ἐγὼ, ὦ θάλασσα δεινὸς πασχω<sup>7</sup>.

Εἰπον ἐγὼ, φημι, σὺ διηπου καὶ σὺ εἰμι ὁ τοιοῦτος ἀνθρώπος, ὃς χρησῖμος νομίζω χρῆμα ἢ ἀδελφός;

Ὁ ἐξ ἀνθρώπου ἀπέρχομαι<sup>6</sup>, εἰ μὲν θεὸς εἰμι, οὐδεὶς δεινός· κακὸς γὰρ σὺ οὐκ ἀν περιβαλλῶ<sup>6</sup>· ἢ δὲ εἰ τις<sup>η</sup> οὐκ εἰμι, ἢ σὺ μελεῖ αὐτός ὁ ἀνθρώπιος,

world void of gods, or void of providence?

8. We received Oedipus, and those with him, when unfortunate, and we have done *many other friendly and honourable things* to the Thebans.

9. It is not *incredible*, O Proteus, that you, being an inhabitant of the sea, become water; and if you would be ever changed into a lion, neither is *this* beyond faith. But if it is *possible* that you, dwelling in the sea, can become fire, I entirely wonder at *this* and disbelieve it.

10. Our *excellencies and defects* are wont to arise nearly from the same causes.

11. I speak *those things, which* I have seen with my father, and ye do *the things which* ye have seen with your father.

12. Indeed *many things*, but it is not right to publish *them* to all men, nor to reveal *the secrets*.

13. But Athenians, I do not think it is proper, to relate the strength of Philip, and by these words, to persuade you to do *the things which are necessary*.

14. *Perniciosissimum est, non modo domum suam destruere, sed etiam corpus, et animam.*

15. *Hi multa quidem dicunt atque præclara, sed nihil intelligunt.*

τις ἐγὼ ζῶω ἐν κόσμῳ κε-  
νος θεός, ἢ πρόνοια κενός;

Ὁ Οἰδίπους, καὶ ὁ μέγα  
ἐκεῖνος<sup>g</sup>, ἐκπιπτῶ<sup>h</sup> ὑπο-  
δεχομαι<sup>h</sup>, καὶ ἕτερος πολὺς  
ἐγὼ ὑπαρχῶ φιλάνθρωπος  
καὶ ἐνδοξὸς πρὸς θεῶας.

Ἵδῳ μὲν γινομαι, ὡ  
πρωτεύς οὐκ ἀπιθανός,  
ἐναλίῳ γὰρ εἰμι· καὶ ἐς λε-  
ων ὅποτε ἀλλάσσω<sup>po</sup>, ὁμῶς  
οὐδὲ οὗτος ἐξὼ πίστις. Εἰ  
δὲ καὶ πυρ γινομαι δυνα-  
τός, ἐν ὃ θαλάσση οἰκῶ,  
οὗτος<sup>a</sup> πανυ θαυμάζω καὶ  
ἀπιστῶ.

Ἀποὺς ἐγὼ<sup>pd</sup> ὁ ἀγαθός,  
σχέδον ἀπο αὐτοῦ οὗτος  
καὶ ὁ κακὸς γενναῖ<sup>m</sup> φιλέω.

Εγὼ ὅς ὄρῳ παρὰ ὁ  
πατήρ ἐγὼ, οὗτος λαλέω,  
καὶ σὺ οὖν ὅς ὄρῳ παρὰ  
ὁ πατήρ σὺ, οὗτος ποιεῶ.

Νῆ Ζεὺς καὶ πολλοί, ἀλ-  
λα σὺ θεμὶς ἐκφέρω αὐτὸς  
πρὸς ἅπας, οὐδὲ ὁ ἀπορ-  
ρήτος ἐξαγορεύω.

Ὁ μὲν οὖν, ὡ ἀνὴρ Ἀθη-  
ναίος, ὁ Φίλιππος ῥῶμῃ  
διέξειμι, καὶ διὰ οὗτος ὁ  
λόγος<sup>g</sup>, προτρέπω ὁ δεῖ<sup>h</sup>  
ποιεῶ σὺ, οὐχὶ καλῶς  
ἐχῶ ἡγεομαι.



## CHAP. VI.

Substantive verbs, verbs passive of *naming*, and verbs of *gesture*, have a nominative both before and after them, belonging to the same thing.

Verba substantiva, &c.

Nominativus postponitur etiam, &c. *Etott.*

Verba passiva vocandi, &c. *Wetten.*

Τυχάνω, εἰμι, &c.

Verbs of naming, &c. *Bell.*

1. **AND** Cyrus took care, that they might never come in without having sweated.

2. What then can one say, when such old persons are lovers of life?

3. I wish it would come to pass, said Araspas, that I should be useful.

4. Gordian was proclaimed emperor being about thirteen years old.

5. ¶ Be such to your parents, as you would wish your own children to be to yourself.

6. Am I not free? am I not an apostle? have I not seen Jesus our Lord? If I am not an apostle to others, yet doubtless I am to you; for ye are the seal of mine apostleship; are not ye my work in the Lord?

Επιμελομαι<sup>6</sup> δε καὶ ὁ Κυρὸς, ὅπως μηποτε ἀνιδρώτος γινομαι<sup>6</sup> εἰσεῖμι<sup>60</sup>.

Τίς οὖν ἀν τις ἐτι λέγω<sup>0</sup>, ὅποτε ὁ τηλικούτος φιλοζῶος εἰμι.

Εἰ γὰρ γινομαι<sup>60</sup>, φημι ὁ Ἀρασπας, ὅ, τι ἐγὼ ἀν γινομαι<sup>60</sup> χρησιμος.

Γορδιανὸς περὶ ἐτος<sup>2</sup> πρὸς γινομαι<sup>7h</sup> τρισκαίδεκα αὐτοκράτωρ ἀναδεικνυμι<sup>5</sup>.

Τοιούτος γινομαι περὶ ὁ γονεὺς<sup>a</sup>, οἷος<sup>a</sup> ἀν εὐχομαι<sup>50</sup> περὶ σεαυτοῦ<sup>b</sup> γινεμαι ὁ σεαυτοῦ παῖς.

Οὐκ εἰμι ἐλευθερὸς; οὐκ εἰμι ἀποστολὸς; οὐχὶ Ἰησοῦς ὁ Κύριος ἐγὼ ὄραω; Εἰ ἄλλος οὐκ εἰμι ἀποστολὸς, ἀλλὰ γὰρ σὺ εἰμι ὁ γὰρ σφραγίς ὁ ἐμός ἀποστολὴ σὺ εἰμι· οὐ ὁ ἐργὼν ἐγὼ σὺ εἰμι ἐν Κυρίῳ.

7. It is directed to such persons, as advance to any actions, to set before their eyes those who are or have been good; and to consider, what Plato would have done in this case, what Epaminondas would have said, *ὅπου Lycurgus or Agesilaus would have appeared.*

8. And then to leave all those things, that thou mayest not be cast in bound, like sheep.

9. *Forte quæ humana sapientia est.*

10. *Hic familiaris meus erat ab juventute.*

11. *Hic sapientissimus est, qui novit quod nihilo dignus, revera, est, quoad sapientiam.*

Ἡδὴ δὲ ὁ τοιοῦτος παρεπομαι, ὁ βαδίζω<sup>h</sup> ἐπιπραΐς<sup>a</sup> τις, τιθημι<sup>m</sup> προσφθαλμος ὁ εἰμι<sup>h</sup> ἀγαθος ἡ γινομαι<sup>p7h</sup>. καὶ διανοεω<sup>m</sup>, τις δὲ ἀν πρᾶσσω<sup>s1</sup> ἐν οὐ-πος Πλατῶν, τις δὲ ἀν εἰ-πον<sup>i</sup> Ἐπαμινωνδας, ποιος δὲ ἀν ὀπίομαι<sup>p5</sup> Λυκούργος ἡ Ἀγησίλαος.

Καὶ τότε πᾶς ἐκεῖνος ἀφίημι, ἵνα μὴ δεώ<sup>7h</sup> ἐμ-βαλλῶ<sup>s</sup>, ὡς το τροβατον,

## CHAP. VII.

The Conjunctions, *καί, τε, δέ, ἀλλά, μὲν, οὐτε*, and the like, will have the same case; and, commonly, the same mood and tense after them, that goes before them.

1. **BY** *night and day, in the mountains, and the tombs.*

2. *He confessed, and denied not.*

3. *I think that we all have the pledges of faith, in our own minds, and in our own hands.*

4. *Let this robber Sosistratus be cast into Pyriphlegethon; and the sacri-*

Νυξ<sup>z</sup> καὶ ἡμέρα, ἐν ὁ ορος<sup>d</sup> καὶ ἐν ὁ μνημα.

Ὁμολογεω, καὶ οὐκ ἀρνεομαι.

Εἶπω ὅτι ἐχω πᾶς ὁ πιστος<sup>nc</sup>, ἐν ὁ ἡμετερος ψυχῇ<sup>d</sup>, καὶ ἐν ὁ ἡμετερος χεῖρ.

Ὁ μὲν ληστής οὗτος Σωστράτος εἰς ὁ Πυριφλε-

*legious man be torn afunder, by the chimæra.*

5. ¶ You have already seen this *ferryman*, who brought you over, *and the lake.*

6. We ought to shun *those kinds* of manners which are not *simple*, but *insidious*, more than *vipers.*

7. I shall endeavour to shew you, what this is, which has caused to me both *the name and the calumny.*

8. Qui proximi sunt Deo, et circa eum ordine instructi, *geometra, et arithmetici, et philosophi, et medici, et astronomi, et grammatici.*

9. In his enim folis silentio melior est oratio; in aliis vero *tacere* fatiùs est *quàm loqui.*

γεθων<sup>4</sup> εμβαλλω<sup>7</sup>. ὁ δὲ ἱε-  
ροσυλος ὑπο ὁ Χιμαιρα<sup>6</sup>  
διασπαω<sup>5</sup>.

Ὁ πορθμευς οὗτος, ὅς  
συ<sup>3</sup> διαπεραω, καὶ ὁ λιμνη,  
ἡδὴ ὄραω.

Ὁ<sup>ne</sup> ὁ ἦθος μὴ ἀπλος,  
ἀλλὰ ἐπιβουλος, φυλασσω<sup>m</sup>  
μαλλον δεῖ ἢ ὁ ἐχίς.

Εγὼ συ πειραω<sup>m</sup> ἀπο-  
δεικνυμι<sup>5</sup>, τίς ποτε εἰμι  
οὗτος, ὅς ἐγὼ ποιεω ὁ τε  
ονομα καὶ ὁ διαβολή.

## CHAP. VIII.

Αν, εαν, επειδαν, ινα, οφρα, ὅπως, ὅταν, ὅποτεν, καν, κεν, & ὡς, are, for the most part, joined with the subjunctive mood.

—Αν, καν, and κεν, are often used to give a subjunctive meaning to the other moods.

Subjunctivo junguntur εαν, &c. *Eton.*

Αν et εαν, &c. *Wetten.*

The conjunctions ινα, &c.

The conjunctions αν, &c. *Bell.*

1. **B**UT the chief Priests consulted among themselves, *that they might kill Lazarus also.*

2. *Tho' we should take to us both the earth, and the sea.*

Βουλευω<sup>m</sup> δε ὁ ἀρχιερευς,  
ινα καὶ ὁ Λαζαρος ἀπο-  
κτενω<sup>5</sup>.

Καὶ αν ὁ γέα, καὶ αν ὁ  
θαλασσα προσλαμβανω<sup>62</sup>.

3. *As soon as you will have ascended, if you see Menippus the Cynic in any place.*

4. *And she asked him, that he would cast out the devil.*

5. *And if you desire these things, both to be rich and to govern.*

6. *If you be fond of learning, you will learn much.*

7. ¶ *Look inward; the fountain of good is within, and always able to spring, if you always dig.*

8. *No other shall hurt you, unless you please; then only you will be hurt, when you think that you are hurt.*

9. *He hath blinded their eyes, and hardened their heart; lest they might see with their eyes, and understand with their heart, and be converted, and I should heal them.*

10. *And it is necessary often to take courage in hunting, when any one of the strong wild beasts sets itself against us.*

11. *Unless the grain having fallen die, it remaineth alone, but if it die, it bears much fruit.*

12. *Yet he should not, on this account, appear better than a noble commander.*

13. *Lord, if thou wert here, my brother should not have died.*

Επειδαν ταχιστα ἀνέρχομαι<sup>δ</sup>, ἢν που εἶδω<sup>δ</sup> Μενίππος ὁ κυων.

Και ἐρωτᾷ<sup>2</sup> αὐτος, ἵνα ὁ δαίμονιον ἐβάλλω.

Εάν δε και οὗτος ἐθέλω, και πλουτέω και ἀρχω.

Εάν εἰμι φιλομαθής, εἰμι πολυμαθής.

Ἐνδον βλέπω· ἐνδον ὁ πηγή ὁ ἀγαθός, καί αἰε ἀναβλύζω δύναμαι<sup>h</sup>, εἰάν αἰε σκαπτω.

Σὺ ἄλλος οὐ βλαπτῶ, εἰάν μὴ σὺ θέλω· τότε δὲ εἰμι βλαπτῶ<sup>7h</sup>, ὅταν ὑπολάβανω<sup>δ</sup> βλαπτω.

Τύφλω αὐτὸς ὁ ὀφθαλμός, και πῶρω αὐτὸς ὁ καρδία· ἵνα μὴ εἶδω<sup>δ</sup> ὁ ὀφθαλμός, και ἴσσω<sup>5</sup> ὁ καρδία, καί· ἐπιστρέφω<sup>δ</sup> και ἰαομαι αὐτός.

Και ὁ ψυχῇ<sup>2</sup> πολλακίς ἀνάγκη θηγῶ<sup>m</sup> ἐν ὁ θηρα, ὅταν τις ὁ ἀλκιμος θηριον ἀνθίστημι.

Εάν μὴ ὁ κοκκὸς πίπτω<sup>δ</sup> ἀποθνήσκω<sup>δ</sup>, αὐτὸς μόνος μένω, εἰάν δε ἀποθνήσκω<sup>δ</sup>, πολὺς καρπὸς φέρω.

Οὐ μὴν διὰ οὗτος<sup>2</sup> ἀγαθὸς δοκέω<sup>50</sup> ἀν γενναίος και στρατηγικός ἀνὴρ.

Κύριος, εἰ εἰμι ὧδε, οὐκ ἀν ἀποθνήσκω<sup>δ1</sup> ἐγὼ ὁ κτελφός.

14. Idcirco et legislator primum hoc posuit in iudicium jure jurando, "Sententiam feram secundum leges"; illud nimirum bene sciens, quod, cum conservarentur civitati leges, servatur etiam democratia.

## CHAP. IX.

One substantive agrees with another, signifying the same thing, in case.

One substantive agrees, &c. *Bell.*

1. **I** Paul the prisoner. Εγώ Παυλος ὁ δεσμιος.
2. Of God the father and the Lord Jesus Christ. Θεὸς πατὴρ καὶ κυριὸς Ἰησοῦς Χριστός.
3. I am a relation to you, being also myself a cur. Συγγενὴς εἰμι σοῦ<sup>d</sup>, κυὼν καὶ αὐτός εἰμι.
4. ¶ For Homer, relating the wounds, dissentions, revenges, tears, chains, and sufferings of every kind, of the gods, seems to me, as much as in his power, to have made the men who fought at Troy, gods, and the gods, men. Ὅμηρος γὰρ, ἐγὼ δοκέω, πασαδίδωμι τραύματα θεῶς, θάλατις, τιμωρία, δακρυ, δεσμον, πάθος, πανφυρτός, ὁ μὲν ἐπὶ ὁ Ἰλιάκος<sup>pe</sup> ἀνθρώπος ὅσος<sup>ne</sup> ἐπὶ ὁ δυνάμις<sup>d</sup>, θεὸς ποίεω, ὁ θεὸς δὲ, ἀνθρώπος<sup>s</sup>.
5. And a certain Pharisee of the council rising up, by name Gamaliel, a doctor of law, ordered them to put out the men a little while. Ἀνίστημι δὲ τις ἐκ τοῦ συνεδρίου Φαρισαῖος, ὀνόματι Γαμαλιήλ, νομοδιδασκαλός, κελεύω ἔξω βραχὺ ὁ ἀνθρώπος ποίω<sup>s</sup>.
6. You may teach the son of Cræsus; for I wish to be a talker and not a statue. Ὡρα σοῦ<sup>d</sup>, ὁ Κροῖστος παῖς παιδεύω· ἐγὼ γὰρ λαλὸς οὐκ ἀνδρίας εἰμι βουλομαι.
7. Venia, O Ajax, (ei debetur) si, cum esset homo, appetivit gloriam, rem dulcissimam, propter quam et nostrum



unusquisque periclitari fustinet ; quandoquidem etiam vicit te, et hæc apud iudices Trojanos.

## CHAP. X.

The infinitives of substantive verbs, such as εἶναι, γινεσθαι, &c. have the same case after them that goes before them.

The infinitives εἶναι, &c. *Bell.*

1. **T**HE name “boaster” appears to me, to lie upon *those who pretend to be richer than they are, and more valiant, and who promise to do those things which they are not fit to do.*

2. You see how nothing hinders the *Scythian Anacharsis* to be admired, and called a wise man.

3. ¶ The shortest, and safest, and most honourable way, is, in whatever thing you wish to seem to be good, to endeavour to be good in it.

4. Mihi videtur *injustus esse*, a quocunque quispiam beneficiis affectus, sive amico sive hoste, referre gratiam non enititur.

Ὁ μὲν ἀλαζων ἐγὼ<sup>d</sup> γε δοκεῖν ὀνομά, κειμαι ἐπὶ ὁ<sup>d</sup> προσποιεῖ<sup>mh</sup> καὶ πλουσιος εἰμι, ἢ εἰμι, καὶ ἀνδρείος, καὶ ποιεῖ<sup>3f</sup> ὅς μὴ ἱκανὸς εἰμι ὑπισχεομαι<sup>h</sup>.

Ὅραω ὥς οὐδεὶς κωλυῖ ὁ Σκυθὴς Ἀναχάρσις καὶ θαυμάζω<sup>f</sup>, τε καὶ σοφὸς ὀνομαζώ.

Συντομὸς τε, καὶ ἀσφαλὴς, καὶ καλὸς ὁδὸς ὁ, τι (συ) ἀνβουλομαι δοκεῖ ἀγαθὸς εἰμι, τοῦτο καὶ (σε) γινομαι<sup>6</sup> ἀγαθὸς πείρω<sup>m</sup>.

## CHAP. XI.

One substantive governs another, signifying a different thing, in the genitive case.

An adjective in the neuter gender, without a substantive, governs the genitive.

Græcis cum Latinis, &c. *Wetten.*

One substantive governs, &c.

An adjective of the neuter, &c. *Bell.*

1. **BLESSED** be he that cometh in the name of the Lord, the king of Israel.

2. Now is the judgment of this world; now the ruler of this world shall be cast out.

3. And immediately his ears were opened, and the bond of his tongue was loosed.

4. You see a citizen of the world.

5. A little time breaks the connections of the wicked; but no length of time can destroy the friendships of the good.

6. The mind of man upbraids itself, when it is hypocritical.

7. Nightly visions are not only the echoes of daily accidents and conversations, but also the productions of a remiss habit.

8. If ye desire that I should lose my good things, that ye may acquire things which are not

Ευλογεῖ<sup>h7</sup> ὁ ἐρχομαι<sup>h</sup> ἐν ὀνόματι Κυρίου, ὁ βασιλεὺς ὁ Ἰσραηλ.

Νυν κρίσις εἰμι ὁ κόσμος οὗτος· νυν ὁ ἀρχὼν ὁ κόσμος οὗτος ἐκβαλλῶ ἐξω.

Καὶ εὐθὺς διανοίγω<sup>5</sup> αὐτοῦ τὸ ὄραμα, καὶ λύω<sup>5</sup> ὁ δεσμός ὁ γλῶσσα αὐτοῦ.

Ὁ κόσμος πολίτης ὄραω.

Ὁ μὲν ὁ φαῦλος συνθηθεὶς ὀλίγος χρόνος διαλυῶ<sup>5</sup>. ὁ δὲ ὁ σπουδαῖος φιλία, οὐδὲ ἐν ὁ πάς αἰὼν ἐξαλειφῶ<sup>50</sup>.

Ἐβρίζω ἑαυτοῦ ὁ ἄνθρωπος ψυχὴν, ὅταν ὑποκρινομαι.

Ὁ νυκτερινὸς φαντασία οὐ μόνον ὁ μεθήμερινος εἰμι συντυχία καὶ ὁμιλία ἀπηνχημα, ἀλλὰ καὶ ὁ ῥαθυμὸς συνθηθεὶς γεννημα.

Εἰ ἐγὼ<sup>3</sup> ἀξίω ὁ ἀγαθὸς ὁ ἑμαυτοῦ ἀπολλυμι<sup>51</sup>, ἵνα σὺ ὁ μὴ ἀγαθὸς περιποιηῶ<sup>5</sup>,

good, see yourselves how unjust and thoughtless ye are.

9. For as when a light is present at night, it draws the eyes of all to itself, so the beauty of *Autolycus* attracts the regards of all to itself.

10. ¶ He will easily find his leathern coat again, and his spade, in the *lees* of his *cask*.

11. I am a deliverer of men, and an healer of passions, but upon the whole, I desire to be the prophet of truth and freedom.

12. By their present great joy, they had something of a slight hope, that, in future, they should not be consumed by any other disorder.

13. You desire nothing of a difficult matter, wishing to know what the law is.

14. A resemblance differs from a symbol; inasmuch as the resemblance aims, as much as possible, to represent the very nature of the thing, and it is not in our power to vary it; but the symbol is wholly in our power, as existing by our imagination alone.

15. The end of tragedy and of history is not the same, but opposite; in the former you must strike and captivate the hearers, at present, by the most persuasive

ὄραω συ πᾶς ἀνὴρ εἰμὶ καὶ ἀγνώμων.

Ὡς περ γὰρ ὅταν φεγγος ἐν νυξὶ παρῇ, πᾶς πρόσ-  
αγωγὸν ὄμμα, οὕτω καὶ ὁ  
Αὐτολυκὸς κάλλος πᾶς ἐ-  
φελκῶν ὄψις ἐπὶ ἑαυτοῦ.

Ῥαδίως εὕρισκω ὁ δὲ φθέρ-  
ρα αὐτῆς, καὶ ὁ δικοελλα, ἐν  
ὁ τρυξὸν πίθος.

Ελευθερωτὴς εἰμὶ ὁ ἀν-  
θρώπος, καὶ ἰατρός ὁ πα-  
θος, ὁ δὲ ὅλος<sup>ne</sup>, ἀληθεῖα  
καὶ παρρησία προφητὴς  
εἰμὶ βουλομαι.

Ὁ παραχρημα περιχα-  
ρῆς, ἐς ὃ ἐπεὶ χροῖος,  
ἐλπίς τις ἐχῶ<sup>2</sup> κούφος, μη-  
δὲ ἀν' ὑπο ἄλλος νοσημα<sup>5</sup>  
ποτε ἐπὶ διαφθεῖραι<sup>6f</sup>.

Οὐδεὶς τις χαλεπὸς  
πραγμα ἐπιθυμῶ βουλό-  
μαι γινώσκω<sup>6</sup> τις εἰμι νομος.

Διαφέρω ὁ ὁμοῖωμα ὁ  
συμβολὸν<sup>5</sup>. καθέσθον ὁ μὲν ὁ-  
μοῖωμα ὁ φύσις αὐτὸς ὁ  
πραγμα, κατὰ ὁ δυνατός<sup>ne</sup>,  
ἀπεικονίζω<sup>m</sup> βουλομαι, καὶ  
οὐκ εἰμὶ ἐπὶ ἐγὼ<sup>d</sup> αὐτὸς με-  
ταπλάσσω<sup>5</sup>. ὁ δὲ γε συμβο-  
λὸν ὁ ὅλος<sup>ne</sup> ἐπὶ ἐγὼ ἐχῶ,  
ἅτε καὶ ἐκ μόνος ὑφίστα-  
μαι<sup>h</sup> ὁ ἡμετέρος ἐπινοία.

Ὁ τέλος τραγωδία καὶ  
ἱστορία οὐ ὁ αὐτὸς, ἀλλὰ ὁ  
ἐναντίος· ἐκεῖ μὲν γὰρ δεῖ δια  
ὁ πιθανὸς λόγος<sup>5</sup>, ἐκπλητ-  
τῶ<sup>5</sup>, καὶ ψυχαγωγῶ<sup>5</sup>,

words ; in the latter, by real facts and narrations, you must, always, instruct and persuade those who wish to learn.

κατα ὃ παρείμι<sup>8</sup>, ὃ ακουω  
εμβαδε δε, δια ὃ αληθινος  
εργον και λογος, εις πας  
ὃ χρονος, διδασκω<sup>5</sup> και  
πειθω<sup>5</sup> ὃ φιλομαθεω<sup>8</sup>.

16. Socrates, et Homerus, et Hippocrates, et Plato, eorumque admiratores, quos etiam æque ac deos colimus, tanquam perfecti quidam, atque Dei ministri.

## CHAP. XII.

The relative agrees with the antecedent in gender and number. If there comes no nominative between the relative and the verb, the relative is the nominative to the verb ; but if there does, the relative is governed by some word in the sentence.

Relativum cum antecedente, &c. *Eton.*

The relative, ἵς, ἡ, ὁ, &c.

If a nominative comes, &c. *Bell.*

1. **T**HAT the word might be fulfilled *which he spoke.*

2. Having seen the *chariots which Joseph sent*, the spirit of our father Jacob revived.

3. You seem never to have seen the polypus, nor to know *what* this fish suffers.

4. There was a certain rich *man, who had* a steward.

5. ¶ What time or what opportunity do ye seek better than the present ? or when will ye do

Ἴνα πληρω<sup>5</sup> ὃ λογος ὃς  
ειπον.

Ειδω<sup>6</sup> ὃ ἀμαξα εἰς απο-  
στέλλω Ἰωσηφ, αναζωπυρεω  
ὃ πνευμα Ἰακωβ ὃ πατήρ.

Συ δοκω ουδε πολυπους  
ὄραω<sup>†</sup> πωποτε, ουδε ὃς<sup>nc</sup>  
πασχω ὃ ἰχθυς οὗτος ει-  
δεω<sup>7†</sup>.

Ανθρωπος τις εἰμι πλου-  
σιος, ὃς εχω οικονομος.

Τις χρονος, η τις και-  
ρος ὃ παρείμι<sup>8</sup> αγαθος ζη-

the things which are necessary, if not now ?

6. *Whom* I often saved, *when* in danger of being cut off by the Phrygians.

7. I lost none of *those persons*, *whom* thou gavest to me.

8. One, of those who sat with him, having heard these things, said ; *He* is happy *who* shall eat bread in the kingdom of God.

9. It is superfluous to say *these things* to them, *which* they know.

10. The first *person* is that in *which* the speaker speaks of himself ; the second, in *which* of him to *whom* he speaks ; the third, in *which* of another.

11. Such are hyperboles and plurals ; but we shew in the sequel, the *danger* *which* they seem to have.

12. Circumque ipsum omnes ordine instructi sunt, *locum* unusquisque, *quem* ille dedit, non relinquentes.

13. Diram quandam narras *hominum* stultitiam, *qui* tanto amore amant rem pallidam gravemque.

τιω ; η ποτε ὅς διειπρατ-  
σω<sup>3</sup>, εἰ μὴ νυν ;

Ὅς ἐγὼ πολλακίς σωζω,  
κινδυνευω<sup>5</sup> κατακοπτω<sup>7</sup> ὑ-  
πο ὁ Φρυγῶν.

Ὅς δίδωμι ἐγὼ, ἐξ αὐτοῦ  
οὐδεὶς ἀπολλυμι.

Ἀκουω<sup>5</sup> τις, ὁ συνανακει-  
μαι<sup>h</sup>, οὗτος, εἶπον· Μακα-  
ριος ὅς φαγω<sup>m4</sup> ἄρτος ἐν ὁ  
βασιλείᾳ ὁ Θεός.

Περισσος<sup>ne</sup> οὗτος λέγω  
πρὸς αὐτοῦ, ὅς ἰσημι.

Πρῶτος προσῶπον ὅς<sup>d</sup>  
περὶ ἑαυτοῦ<sup>5</sup> φραζω ὁ λε-  
γω<sup>h</sup>· δευτερός, ὅς περὶ ὁ  
πρὸς ὅς ὁ λόγος· τρίτος, ὅς  
περὶ ἑτέρου.

Τοιοῦτος<sup>ne</sup> πῶς καὶ ὁ  
ὑπερβολή, καὶ ὁ πληθυντι-  
κος<sup>ne</sup>. δεικνυμι δὲ ἐν ὁ<sup>p</sup> ἐ-  
πειτα ὁ κίνδυνος, ὅς ἐχω  
εικω<sup>m7</sup>.



## CHAP.-XIII.

The prepositions *αντι*, *απο*, *εκ*, or *εξ*, and *προ*, govern the genitive; *εν*, and *συν*, the dative; *εις* or *ες*, and *ανα*, the accusative.

—The poets sometimes have *ανα*, with a genitive or dative.

Præpositiones sunt, &c. *Eton.*

Genitivo soli, &c.

Dativo soli, &c.

Accusativo soli, &c. *Wetten.*

The prepositions *αντι*, &c.

*Εν* and *συν*, &c.

*Ανα* and *εις*, &c. *Bell.*

1. **I** DID proceed, and I come from God; for I have not come from myself, but he sent me.

Εγω εκ ὁ Θεός ἐξέρχομαι καὶ ἦκω· οὐ γὰρ ἀπο ἐμαυτοῦ ἐρχομαι, ἀλλὰ ἐκεῖνος ἐγὼ ἀποστέλλω.

2. He fights for his own things.

Προ ὁ ἴδιος μαχομαι.

3. Then one of the disciples says.

Λέγω σὺν εἰς ἐκ ὁ μαθητῆς.

4. I did catch in the cave, having returned from the feeding of my cattle, many fellows.

Καταλαμβάνω ἐν ὁ ἀντρον, ἀπο ὁ νομὴ ἀναστρέφω<sup>5</sup>, πολὺς τις.

5. Pleasure is rather in rest, than in motion.

Ἦδονη μαλλον ἐν ἡρεμια εἰμι, ἢ ἐν κινήσει.

6. And all the brethren with me, to the churches of Galatia.

Καὶ ὁ σὺν ἐγὼ τὰς ἀδελφός, ὁ ἐκκλησία ὁ Γαλατία.

7. When he went to the Persians.

Ὅτε εἰς Περσῆς ἀπειμι<sup>2</sup>.

8. He was a manslayer from the beginning, and he has not stood in the truth; because the truth is not in him.

Εκεῖνος ἀνθρωποκτονος εἰμι ἀπο ἀρχῆς, καὶ ἐν ὁ ἀλήθεια οὐχ ἴσθιμι· ὅτι ἀλήθεια οὐκ εἰμι ἐν αὐτός.

9. And some were Grecians, of those who went up, that they might worship in the festival.

10. It is a fine thing to receive immortal glory, in exchange for a mortal body.

11. ¶ I think it the duty of a good citizen, to choose the safety of affairs, before grace in speaking.

12. It contributes much to their learning, to be temperate, that they see the older men also living temperately, through every day.

13. Having in his hands, the crown of the far darting Apollo, on the golden sceptre.

14. Ego meis posteris generis princeps ero, meumque a me genus incipiet, tuum vero in te definit.

15. Alii vero, constructo rogo ante tumulos, et effossâ foveâ quâdam, adolentque sumptuosas illas cœnas, et infundunt vinum, mulsumque in foveas.

Εἰμι δὲ τις Ἑλλήν, ἐκ ὧ ἀναβάντων<sup>h</sup>, ἵνα προσκυνῶ<sup>s</sup> ἐν ὁ ἑορτῇ.

Καλὸς, ἀντὶ θνήσκοντος σώμα, ἀθάνατος δόξα ἀντικαταλλάττω<sup>msf</sup>.

Δίκαιος πολίτης<sup>e</sup> κρίνω, ὁ πραγμα σωτηρία, ἀντὶ ὁ ἐν ὁ λέγω<sup>f</sup> χάρις αἰρέω<sup>m</sup>.

Μεγά συμβαλλω<sup>m</sup> εἰς ὁ<sup>nc</sup> μάθανω<sup>f</sup> σωφρονεῶ αὐτός, ὅτι καὶ ὁ πρεσβύτης ὄραω, ἀνα πᾶς ἡμέρα, σωφρονῶς διαγῶ.

Στέμμα τε ἔχω ἐν χεῖρ ἱεκέβολος Ἀπολλων, Χρυσέος ἀνα σκηπτρον<sup>d</sup>.

## CHAP. XIV.

Διὰ and ὑπὲρ govern the genitive, or accusative; ἀμφι, ἐπι, περὶ, and ὑπο, the genitive, dative, or accusative.

Διὰ, &c. Ἀμφι, &c. Bell.

### GENITIVE.

1. **T**HEY are troubled thro' all their life. Ταράττω διὰ σῆς ὁ βίος.

2. Take away desire entirely, at present. Ὁ ορεῖς παντελῶς, ἐπὶ ὁ παρῖμι<sup>h</sup>, ἀναιρεῶ<sup>b</sup>.

3. Begin therefore from small things; never say of any thing, that I lost it, but that I restored it.

4. Your forgetfulness, about all things, is near; and the forgetfulness of all, about you, is near also.

5. He was always discoursing about the affairs of men; considering, what was pious, what impious; what honourable, what shameful; what just, what unjust.

#### DATIVE.

6. Strip this man also; for thou shalt see many, and ridiculous things, lying hid under his garment.

7. And they were astonished at his doctrine, for he was teaching them, as one having power, not as the scribes.

8. And the general of the Lord says to Joshua, loose the shoe off thy feet, for the place upon which thou hast now stood, on it, is holy.

9. They have the horses tied by the feet to the stalls; and if any one would go against them, it is a labour to loose the horses at night, a labour to put on the bit, a labour to put on the saddle, a labour to put on the coat of mail; and it is entirely impossible, that they

Ἀρχομαι<sup>5</sup> τοι γὰρ ἐν ἀπο  
ὁ μικρὸς· μηδέποτε ἐπὶ μη-  
δεὶς εἶπον<sup>5</sup>, ὅτι ἀπολλύμι-  
αυτοὺς, ἀλλὰ ὅτι ἀποδίδωμι.

Εγγὺς μὲν ὁ σὸς, περὶ  
πάς, λήθη· ἐγγὺς δὲ ὁ πάς  
περὶ σὺ, λήθη.

Αὐτοὺς περὶ ὁ ἀνθρω-  
πίος αἰεὶ διαλεγόμεναι· σκο-  
πεῖω, τίς<sup>70</sup> εὐσεβής, τίς ἀσε-  
βής· τίς καλὸς, τίς αἰσχρο<sup>5</sup>  
τίς δίκαιος, τίς ἀδίκος.

Ἀποδυ<sup>5</sup> καὶ οὗτος· ὅπ-  
τομαι γὰρ πολλοὺς, καὶ γε-  
λοιὸς, ὑπὸ ὁ ἱμάτιον κρυπ-  
τω<sup>5</sup>.

Καὶ εκπλησσω<sup>2</sup> ἐπὶ ὁ δι-  
δάχῃ αὐτοῦ, εἰμι γὰρ διδάσ-  
κω αὐτοὺς, ὥς ἐξουσία ἐχω,  
οὐχ ὥς ὁ γραμματεὺς.

Καὶ λεγὼ ὁ ἀρχιστράτη-  
γος Κυρίου πρὸς Ἰησοῦς<sup>2</sup>,  
Λυω<sup>75</sup> ὁ ὑπόδημα ὁ ποὺς<sup>5</sup>  
σου<sup>5</sup>, ὁ γὰρ τόπος ἐπὶ ὃς νῦν  
ἵστημι, ἐπὶ αὐτοῦ<sup>5</sup>, ἅγιος  
εἰμι.

Ποδίζω<sup>77h</sup> ἐχω ὁ ἵππος  
ἐπὶ ὁ φατὴν· καὶ εἰ τις ἐπὶ  
αὐτοῦ<sup>2</sup> εἰμι<sup>6</sup>, ἐργον μὲν νύξ<sup>5</sup>  
λυω<sup>5f</sup> ἵππος, ἐρπον δὲ χα-  
λινω<sup>5</sup>, ἐρπον δὲ ἐπισατῆω<sup>5</sup>,  
ἐρπον δὲ ἐπιθωρακίζω<sup>75</sup>· ἀνα-  
βαίνω<sup>6h</sup> δὲ ἐπὶ ἵππος<sup>5</sup> ἐλευ-

having mounted on the horses,  
could drive through the camp.

καὶ<sup>5f</sup> δια ὁ στρατοπέδον<sup>ε</sup>,  
πανταπασιν ἀδυνατος.

# ACCUSATIVE.

10. Cyrus sometimes invited a  
whole company to supper, with the  
captain.

11. They came, not on account  
of Jesus alone, but that they might  
also see Lazarus.

12. He also goes out to assist,  
with those that are about him.

13. But, as I think, you did  
not come the most beautiful per-  
son, under the earth.

14. Many at last were spent  
by weakness; for the disorder first  
seated in the head, having begun  
from above, went throughout the  
whole body.

15. ¶ If God be for us, who  
can be against us?

16. But tell thou me, how  
the things upon earth are, and  
what they do in the city.

17. And the others who  
fought with Darius against the  
Scythians; because the whole Per-  
sian army was in their power, to  
destroy, or to save it.

18. Timon shall do no such  
thing about you any more, for the  
spade has completely taught him,  
that he ought to choose you to  
himself, before poverty.

19. Sic enim vivis, quo pacto quisquis servus sub domino  
victitans, non maneret.

Καλεῶ ἐπὶ δείπνον ὁ  
Κυρος ὁλος ποτε ταῖς, συν  
ὁ ταξιαρχος.

Ἐρχομαι<sup>6</sup>, οὐ δια ὁ Ἰη-  
σους μόνος, ἀλλὰ ἵνα καὶ ὁ  
Λαζαρος εἰδῷ<sup>6</sup>.

Ἐκβῆθαι καὶ αὐτος, συν  
ὁ περὶ αὐτος.

Ἀλλὰ οὐχὶ καὶ ὑπογεα,  
ὡς οἶμαι<sup>1</sup>, καλὸς ἐρχομαι.

Ὁ πολὺς ὑπέβηκεν δια ὁ ἀτ-  
θενεια διαφθεῖραι<sup>2</sup> καὶ διεξ-  
εμῖ<sup>2</sup> γὰρ δια πᾶς ὁ σῶμα<sup>ε</sup>,  
ἀνθεν ἀρχομαι<sup>5</sup>, ὁ<sup>nc</sup> ἐν ὁ κε-  
φαλῇ πρῶτον ἰδρυ<sup>p5h</sup> κα-  
κος.

Εἰ ὁ Θεὸς ὑπὲρ ἐγώ<sup>ε</sup>, τίς  
κατὰ ἐγώ;

Ἀτὰρ εἶπον ἐγώ, πῶς ὁ  
ὑπὲρ γεα<sup>ε</sup> ἐχῶ, καὶ τίς  
ποιῶ ἐν ὁ πόλις.

Καὶ ὁ συστράτευμα<sup>m5h</sup>  
Δαρείος ἄλλος ἐπὶ Σκυθίας<sup>2</sup>  
ὅτι ἐπὶ οὗτος<sup>d</sup>, ὁ πᾶς Περ-  
σικὸς στρατὸς γινομαι<sup>6</sup>,  
διαφθεῖραι<sup>5</sup>, καὶ περίπτειν<sup>5</sup>.

Οὐδεὶς ἐπιτοιοῦτος ὁ Τι-  
μῶν ἐργάζομαι περὶ σὺ<sup>a</sup>,  
παν γὰρ αὐτὸς ὁ δίκαια  
παδαγωγῶ, ὡς χρῆ<sup>n</sup> σὺ.  
ἀντὶ ὁ πένια, προαφρῶ.

26. Si vero nonnunquam invitatus ad cœnam vellet accedere, quod operosissimum est plurimis, cavere scilicet, ne se repleant *ultra satietatem*, hoc perquam facile cavebat.

## CHAP. XV.

*Κατα*, *from*, or *against*, commonly governs the genitive; *at*, or *according to*, the accusative. *Μετα*, *with*, the genitive; *to*, or *after*, the accusative. *Παρα* and *προς*, *from*, the genitive; *at*, or *with*, the dative; *to*, *beside*, or *against*, the accusative.

—The poets sometimes have *μετα*, *among*, with a dative.

1. THE article stands *with* a noun, and the pronoun, for a noun.

2. It was terrible not *according to one only* of the circumstances.

3. The way to be filled is much more simple and straight *with us*, than *with you*.

4. Of not fewer than five hundred, who sailed in the ship, three *with* (and) *thirty* only were saved.

5. As two are *to four*, so are four *to eight*.

6. ¶ He thought that those who inquired such things *from the gods*, did impious things.

7. *According to the customs with themselves*, they made a noise all together, with their arms; and having shouted together, they rushed *against the enemies*.

Ὁ ἀβερὸν μέγα ὄνομα, καὶ ὁ ἀντανυμία, ἀντι ὄνομα.

Δεινὸς εἰμι, οὐ κατὰ εἰς μόνος ὁ πρᾶγμα<sup>5</sup>.

Πολυ ἄπλοος καὶ εὐθὺς παρὰ ἐγὼ ὁ ὁδὸς εἰμι ἐπὶ ὁ<sup>2</sup> ἐμπληθῶ<sup>3f</sup>, ἢ παρὰ σὺ<sup>1</sup>.

Ὁ πλεῶ<sup>1h</sup> ἐν ὁ ναὺς, οὐκ ἐλαχὺς ἢ πεντακοσιοί, τρεῖς πρὸς ὁ τριακοντα μὲν δι- ασωζῶ<sup>5</sup>.

Ὡς ὁ<sup>ne</sup> δύο πρὸς ὁ τεσσαρες οὕτω καὶ ὁ τεσσαρες πρὸς οκτώ.

Ὁ ὁ τοιοῦτος παρὰ ὁ θεὸς πυνθανομαι<sup>1h</sup> ἀθεμιτὸς ποιεῖν ἡγεομαι<sup>2</sup>.

Κατὰ ὁ παρὰ αὐτὸς εἶδος, συνφορῶ, ὁ ὅπλον καὶ συναλαλᾶζω<sup>5</sup>, ὁρμαῶ ἐπὶ ὁ πηλεμῖος<sup>2</sup>.



8. And *after them*, all the other arts are the third rank, thus arranged, *according to their parts*; but they all look *to the God*, obeying the common command *from him*.

9. And perhaps Cyrus was too talkative, because he was obliged by his master to give an account of the things which he did, and to receive it *from others*, when he judged.

10 Already were two generations of articulate-voiced men, men decayed, and he was reigning among the third.

11. Ego vero fretus venio, primum equidem deis, deinde legibus ac vobis, existimans nullum apparatus valere *apud vos*, plus quam leges atque jura.

12. Ex his igitur cupiebat aliquid jam negotiorum *adversus hostes* gerere.

13. *Cum his* et Cyrum contemplabere, et Priamum et Dionysium.

Καὶ μετὰ αὐτοῦ<sup>π</sup>, ὁ τρίτος τάξις ὁ λοιπὸς τέχνη παρ, κατὰ μέρος μὲν, οὕτω κοσμεῖω<sup>π71</sup> παρ<sup>π</sup> δὲ πρὸς ὁ Θεὸς ἀποβλέπω, κοινὸς ὁ παρὰ αὐτοῦ προσταγμὰ πειθώ<sup>π</sup>.

Καὶ εἰμὶ μὲν ἴσως ὁ Κυρὸς πολυλογὸς<sup>ε</sup> ὅτι ἀναγκαζώ ὑπὸ ὁ διδασκαλὸς καὶ διδωμι λόγος ὡς<sup>ε</sup> ποιεῶ<sup>2</sup>, καὶ λάμβανω παρὰ ἄλλος, ὅποτε δικάζω<sup>ο</sup>.

—Ἡδὴ δύο μὲν γενεὰ μεροῦ<sup>ε</sup> ἀνθρώπου.

Φθιώ<sup>8</sup>. —

—μέγα δὲ τριβίβλος<sup>δρ</sup> ἀνάσσω.

## CHAP. XVI.

Adverbs of *time, place, quantity, order, exception, and the like*, govern the genitive.

*Nh* and *μα* govern the accusative; *αμα* and *ομου* the dative.

Some derivative adverbs govern the case of their primitives.

Adverbia loci, &c.

*Αμα* et *ομου*, &c.

*Nh* et *μα*, &c. *Eton.*

Genitivum post se, &c.

Dativus sequitur, &c.

Accusativus, &c. *Wetten.*

Adverbs of time, &c.

Some adverbs of order, &c. *Bell.*

1. **T**HE world has gone after him.

2. And Cyrus desired this decree, on account of the *ομοτιμοι* themselves.

3. Within the enclosure, a multitude of women were seen.

4. From the beginning, to this part which is last.

5. A tragedy cannot be without action; but it may be without morals.

6. Between us and you.

7. Sufficiently for me.

8. Neither a feast without concord, nor wealth without virtue, has any pleasure.

9. That which is called the law of a state, without obedience of the subjects, is quite a vain composition.

Ὁ κοσμος οπισω αυτος  
απερχομαι<sup>6</sup>.

Ὁ δε Κυρος βουλομαι<sup>2</sup>,  
και αυτος ενεκα ο ομοτιμος,  
ουτος ο ψηφισμα.

Ενδον ο περιβολον, πλη-  
θος τις γυνη οραω<sup>2</sup>.

Απο αρχη, μηχρι ουτος  
ο μερος ος εσχατος ειμι.

Ανευ μεν πραξης, ουκ αν  
γινομαι<sup>6</sup> τραγωδια· ανευ  
δε ηθος γινομαι<sup>6</sup> αν.

Μεταξυ εγω και συ<sup>9</sup>.

Επαρκουντως εγω.

Ουτε συμποσιον ανευ ο-  
μολοια, ουτε πλουτος χωρις  
αρετη ηδονη εχω.

Πολις ο καλεω<sup>h</sup> ουτος<sup>no</sup>  
νομος, ανω πειθω ο χραιο-  
μαι<sup>h</sup>, συγγραμμα ειμι κλ-  
ως κενος.

10. This evil is not far from madness.

11. A bare thought by itself, without utterance, is sometimes admired, upon account of the grandeur itself.

12. Near the very great city Babylon.

13. And when Gadatas was near these villages, he sends some spies before him.

14. However, with the morning, they come to the sea, and having gone into the way called Elorina, they proceeded.

15. The Athenians knowing that they were not concealed, laid down their arms again, except about three hundred men.

16. ¶ Without you, we are afraid to go home.

17. And the Assyrian having followed as far as he thought it to be safe, returned.

18. Then the Assyrians, and those with them, when the armies were near each other, cast a rampart around themselves; which barbarian kings do even yet, when they pitch their camps.

19. At first he called himself nobody; but when he ran off, and was out of reach of my dart, he said that he was named Ulysses.

20. I saw them quarrelling about interest, and teaching for a

Οὗτος ὁ κακός<sup>ne</sup> οὐ πέρ-  
ρω μεγαχολία εἰμι.

Καὶ φωνὴ διχα, θαυμάζω  
ποτε φίλος κατὰ ἑαυτοῦ ὁ  
ἐννοία, διὰ αὐτός<sup>a</sup> ὁ μεγα-  
λοφρων<sup>c</sup>.

Ὁ μέγας πόλις Βαβυλὼν  
εγγυς.

Ὁ δὲ Γαδάτας ὡς εγγυς  
εἰμι οὗτος ὁ κωμῆ, πῆμπα-  
τις προερευνᾷ<sup>m3h</sup>.

Ἄμα δὲ ὁ ἔως, ἀφικνεομαι  
ὁμῶς πρὸς ὁ θάλασσα, καὶ  
ἐσθλαίνω<sup>b</sup> ἐς ὁ ὁδὸς ὁ Ελωρηνη  
καλεῖ<sup>h</sup>, πορεύομαι<sup>2</sup>.

Γινώσκω<sup>b</sup> ὁ Ἀθηναῖος ὅτι  
οὐ λανθάνω<sup>a1</sup>, κατατιθῆμι<sup>m6</sup>  
παλιν, πλὴν τριακοσιοὶ μα-  
κίστα ἀνὴρ.

Ἄνυ σὺ, καὶ οἰκάδε ἀπει-  
μι φοβέω<sup>m</sup>.

Καὶ ὁ μὲν Ἀσσυρίος διω-  
κώ<sup>5</sup> ἀχρὶς ὡς ἀσφαλῆς<sup>ne</sup> οἰο-  
μαί<sup>2</sup> εἰμι, ἀποτρέπω<sup>m6</sup>.

Ὁ οὖν Ἀσσυρίος, καὶ ὁ  
συν αὐτοῖς, ἐπεὶ εγγυς ἀλ-  
ληλῶν ὁ στρατεύμα γιγνο-  
μαί<sup>2</sup>, ταφρὸς περιβαλλώ<sup>2</sup>.  
ὅσπερ καὶ νῦν ἐτι ὁ βαρβαρὸς  
βασιλεὺς ποιεῖ, ἵπποταν σῖρα-  
τεπεδεύω<sup>m</sup>.

Ὁ μὲν πρῶτος<sup>ne</sup> οὗτις ἑαυ-  
τοῦ ἀποκαλεῖ<sup>2</sup>. ἐπεὶ δὲ δια-  
φευγώ<sup>b</sup>, καὶ ἐξώ εἰμι βεῖλος,  
Ὀδυσσεὺς<sup>n</sup> ὀνομάζω φημι.

Ὁραώ<sup>2</sup> περὶ τοκός<sup>sp</sup> δια-  
φερώ<sup>m</sup>, καὶ ἐπὶ μισθός<sup>d</sup> παι-

hire, and undergoing every thing, *for the sake of these things*. And those who cast away glory from themselves, doing every thing *eagerly for it*.

21. In their trouble, they naturally remembered this saying, "The Doric war will come, and a plague *with it*."

22. Do you see then, says he, *before that grove*, a place which seems to be beautiful and like a meadow, and illuminated with much light?

23. It has been well said, that every end does not appear *along with the beginning*.

24. They live entirely for the succeeding time *without bodies*, and go into dwellings yet more beautiful than these.

25. Since then you have tried *almost all lives*, and know all things, you could tell clearly, what things are peculiar to the rich.

26. I think, *by the gods*, that he is intoxicated with the greatness of the things which have been done; but not, *indeed*, that he chooses to act in such a manner, that the most foolish, of those with us, may know what he is about to do.

27. No one having sense, fights with his neighbours, merely *for the sake of conquering his opponents*; nor fails upon the

δευω, και πας ενεκα ουτος υπομενω. 'Ο<sup>α</sup> τε ο δοξα αποβαλλω<sup>h</sup>, αυτος ενεκα πας επιτηδευω.

Εν ο κακος, οια ειπας, αναμνασμαι<sup>ps</sup> και οδε ο ε-  
πος, 'Ηκω<sup>3</sup> Δωριακος πολε-  
μος, και λοιμος αμα αυτος.

'Οραω ουν, φημι, εμ-  
προσθε ο αλσος εκεινος, το-  
πος τις, ος δοκειω καλος τε  
ειμι, και λειμωνοειδης, και  
φως πολυς καταλαμπω<sup>h</sup>;

Εν ρω, ο<sup>no</sup> μη αμα αρχη  
πας τελος καταφαγω<sup>mf</sup>.

Ανεν τε σωμα ζωω το πα-  
ραπαν εις ο επετα χρονος,  
και εις οικησις ετι ουτος  
καλος αφικνεομαι.

Ουκουν επειδη απας σχε-  
δον ηδη ο βιος<sup>s</sup> περρω<sup>ps</sup> και  
πας ειδω<sup>m7</sup>, λεγω<sup>o</sup> ηδη  
σαφως, ιδιος μεν ο ο πλου-  
σιος<sup>8</sup>.

Εγω οιμαι μετ, νη ο θεος,  
εκεινος μεθυω<sup>a</sup> ο μεγαθος ο  
πρασσω<sup>h</sup>. ου μεντοιγε, μα  
Ζευς, ουτω προαιρω<sup>m</sup> πρασ-  
σω, ωστε ο ανοητος, ο παρα  
εγω, ειδω<sup>7</sup> τις μελλω ποιωω  
εκεινος.

Ουτε πολεμω ο πελας  
ουδεις, νοος εχω, ενεκεν αυ-  
τος ο καταγωνιζομαι<sup>sf</sup> ο αν-  
τιτασσω<sup>mh</sup>. ουτε πλεω ο πε-

seas, only to pass over them ; nor takes up the sciences, or arts, merely for the sake of the knowledge itself ; but all men do all things, on account of the pleasures, honours, or profits which arise from the works.

28. Ye see to what a pitch of wantonneſs the man has come, who does not allow you a choice of fighting or being at peace ; but threatens and uses proud words, as they say, and is not satisfied, possessing the things which have been conquered, to stay with them, but is always adding something about them.

29. Define mihi, ad quot usque annos existimare oportet, homines esse juvenes.

30. Quis enim absque hac bonum aliquid discat ?

31. Vestes quidem qui commutant, frigoris eas æstusque causa commutant.

32. Et, per canem, O viri Athenienses, certe ego patiebar aliquid tale.

λαγος χαριν ὁ περαισμομα<sup>π15</sup>  
μονον· και μην ουδε ὁ εμπει-  
ρια και τεχνη αὐτος ἐνεκα ὁ  
ἐπιστημη αναλαμβάνω· πας  
δε πρασσω πας, χαριν ὁ ἐπι-  
γνομα<sup>ον</sup> ὁ εργεν<sup>ον</sup> ἡδύς, η  
καλος, η συμφερω<sup>ον</sup>.

Ὅραω οἱ προερχομαι ατ-  
ελγεια ανθρωπος, ὅς ουδε  
αἱρεσις συ διδωμι ὅς πρασ-  
σω<sup>ον</sup> η αγω ησυχια· αλλα απ-  
ειλω, και λογος ὑπερηφα-  
νος, ὡς φημι, λεγω, και ουκ  
οἰος τε ειμι, εχω ὅς κατα-  
στρεφω, μενω ἐπὶ οὗτος<sup>ος</sup>, αλ-  
λα αι τις προσπεριβαλλω<sup>ον</sup>.



## CHAP. XVII.

The infinitive mood has an accusative before it, when its agent or subject is different from that of the preceding verb; but a nominative, when they are the same.

The infinitive mood is governed by verbs, adjectives, or some particle, such as, ὥς, πριν, αχρι, μεχρι.

The infinitive is often put elliptically, ὄρα, βλεπε, σκοπει, or ὥς, being understood.

Infinitivus sæpissime loco, &c.

Modo infinitivo eleganter, &c. *Eton.*

Latinum obtinet plerumque, &c. *Wetten.*

The infinitive will have, &c.

Sometimes the infinitive, &c.

The infinitive is sometimes put, &c.

One verb governs another, &c.

The Greek infinitive is often, &c. *Bell.*

Infinitivus subjicitur, &c. *Holmes.*

1. **H**E heard that he had done this miracle.

Ακουσ οὗτος αὐτος ποιῶν  
ὁ σημεῖον.

2. Another again, was shewing that wealth itself was good.

Ὁ τις αὖ παλιν, αγαθος  
εἰμι γὰρ ὁ πλουτος αὐτος α-  
ποφανῶ<sup>m</sup>.

3. It pleased them that each should be honoured according to his desert, and that Cyrus should be the judge.

Δοκεῶ κατὰ ὁ ἀξία ἑκα-  
στος τιμαῶ, Κυρος δὲ ὁ κρι-  
νῶ<sup>n</sup> εἰμι.

4. They brought all things sufficient, so that all the army supped well.

Πας ἱκανος προσαγῶ<sup>3</sup>,  
ὥς δειπνῶ<sup>5</sup> καλῶς ἅπας ὁ  
στρατία.

5. I, having put you into the house of correction, shall persuade you that I am your master.

Εγὼ γε, σὺ ἤδη ἐμβάλλω<sup>6</sup>  
εἰς ὁ μωλων, πείθω εἰμι δεσ-  
ποτης<sup>n</sup>.

6. He said that he was the

Ὁ μὲν λεγος φημι κυριος<sup>7</sup>.

master of his words himself, but fortune of his actions.

7. Then, being such, *did you wish to live?*

8. *Take things concerning the body, as far as they are useful for the mind.*

9. Fear, and the law are *sufficient to restrain love.*

10. Become a friend slowly, but when you are such, *try to continue*; for it is equally *shameful to have no friend, and to change many associates.*

11. I am *ready to tell*; for it is *pleasant to remember and relate any thing about it.*

12. And *he began again to teach beside the sea*; and a great multitude was gathered to him; *so that he, having gone into a vessel, sat on the sea, and all the multitude was at the sea side.*

13. O Athenians, many speeches being made, *almost, in every assembly.*

14. Demosthenes lamented that being the most laborious of all the speakers, and having *almost exhausted the vigour of his body in this, he had not favour with the people.*

15. ¶ Talkativeness, if one *would define it, would seem to be an intemperance of speech*: and the talkative person is such an

αυτος ειμι, ὁ δὲ πραξίς ὁ τυ-  
χη<sup>α</sup>.

Εἶτα, τοιούτος ειμι, ζῶ  
ἐθέλω<sup>α</sup>;

Ὁ περὶ ὁ σῶμα<sup>α</sup>, μέχρι  
ὁ χρεῖα ψυχή<sup>α</sup>, παραλαμ-  
βανῶ.

Φόβος, καὶ νόμος ἱκανός<sup>α</sup>.  
ἐρως κωλύω.

Βραδεὺς μὲν φίλος γίνο-  
μαι, γίνομαι<sup>α</sup> δὲ, πειραώ<sup>α</sup>  
διαμεινῶ. ὁμοίως γὰρ ἀσ-  
χρός, μηδεὶς φίλος ἐχῶ, καὶ  
πολύς ἐταίρος μεταλλάσσω.

Ἐτοιμός λεγῶ ἥδυν γε ἐν  
ὁ<sup>α</sup> μνησθῆναι<sup>α</sup> καὶ διέξειμι  
τις περὶ αὐτός<sup>α</sup>.

Καὶ ἀρχομαι παλιν δι-  
δάσκω πρὸς ὁ θάλασσαν καὶ  
συναγωγῇ<sup>α</sup> πρὸς αὐτὸς λαὸς  
πολύς· ὥστε αὐτός, ἐμβαι-  
νῶ<sup>α</sup> εἰς πλοῖον, καθήμεναι ἐν  
ὁ θάλασσαν, καὶ πᾶς ὁ ὄχ-  
λός πρὸς ὁ θάλασσαν ειμι.

Πολύς, ὡ ἀνὴρ Ἀθηναῖος,  
λόγος γίνομαι, ὀλίγος δεῖ,  
κατὰ ἑκάστος ἐκκλησία.

Ὀδυρομαι<sup>α</sup> ὁ Δημοσθένης,  
ὅτι πᾶς φιλοπόνηός ειμι ἡ λε-  
γῶ<sup>α</sup>, καὶ μικρός δεῖ<sup>α</sup> κατα-  
ναλισκῶ<sup>α</sup>, ὁ ὁ σῶμα ἀκμή  
εἰς οὗτος<sup>α</sup> χάρις οὐκ ἐχῶ<sup>α</sup>  
πρὸς ὁ δῆμος<sup>α</sup>.

Ὁ λαλῶν, εἰ τις αὐτός  
ἰριζῶ<sup>α</sup> βυλομαι<sup>α</sup>, εἰμι ἀν δό-  
κῳ<sup>α</sup> ἀκρατία ὁ λόγος. Ὁ  
δε λαλὸς, τοιούτος τις, οἷος

one, as *uses to say* to the person who meets him, that he himself knows all things.

16. Having left the judgment seat, we came to the place of punishment; but there, my dear friend, there *were* many and *miserable things to hear and see.*

17. But he has come to such a pitch of pride, *that he sends to the Eubœans such letters.*

18. Sophocles said, *that he made men such as they ought to be, and Euripides, such as they are.*

19. *It is better that one should die of hunger, being without grief or fear, than live in plenty, being troubled.*

20. *I must preach the kingdom of God to the other cities also; because I have been sent for this.*

21. And if Cyrus saw any thing, any place, which would be an ornament to the army, getting it, he gave it to the most worthy persons; *thinking, whatever beautiful and fine thing the army had, that he was honoured by all these.*

22. And if I *should see any person perishing in fire, and entreating me to extinguish it, I must extinguish it with pitch and oil.* And if the river carry any one away, and he, stretching out his

ὁ εντυχανων<sup>h</sup> ειπει, οτι αυ-  
τος πας ειδω<sup>m7</sup>.

Αριστημι<sup>6</sup> ὁ δικαστηριον,  
προς ὁ κολαστηριον αφικνεο-  
μαι<sup>2</sup>. εἴθα δέ, ὦ φιλος, πο-  
λυς καὶ ελεεινος εἰμι ακουω<sup>5</sup>  
τε καὶ ειδω<sup>6</sup>.

Ὁ δέ εἰς οὗτος<sup>no</sup> ὕβρις ερ-  
χομαι, ὥστε επιστελλω Ευ-  
βοευσ ἡδη τοιουτες επιστο-  
λη.

Σοφοκλῆς φημι, αὐτος<sup>n</sup>  
μεν οἶος δεῖ ποιῶ<sup>1</sup>, Ευριπι-  
δης<sup>n</sup> δέ, οἶος εἰμι.

Αγαθος λιμος αποθνησκα<sup>6</sup>,  
αλυπος καὶ φοβος γινομαι<sup>6</sup>,  
ἢ ζῶω ἐν αφθονος<sup>p</sup>, ταρρασ-  
σω.

Καὶ ὁ ἕτερος πολὺς ευαγ-  
γελιζω<sup>ms5</sup> ἐγὼ δεῖ ὁ βασιλεια  
ὁ Θεος· ὅτι εἰς οὗτος απο-  
στελλω.

Καὶ ὁ Κυρος, εἰτις, πού,  
καλὸς ειδω<sup>60</sup> εἰς ὁ στρατια,  
οὗτος κταομαι δωρεομαι<sup>2</sup> ὁ  
αξιος νομιζω ὅς, τις καλὸς  
καὶ αγαθος εχω<sup>o</sup> ὁ στρατευ-  
μα, οὗτος ἀπας αὐτος<sup>n</sup> κοσ-  
μω<sup>7</sup>.

Εἰ δέ τις ειδω<sup>60</sup> ἐν πυρ-  
διαφθειρα<sup>p</sup>, καὶ σβεννυμι ἰκε-  
τευω, πῖσσα καὶ ελαιον κα-  
τασβεννυμι. Καὶ ἢ τις,  
ὁ ποταμος παραφερω, ὁ δέ,  
ὁ χειρ ορεγω, αντιλαμβανω<sup>6</sup>.

hands, *entreat me to take him to myself, I must drive him also, falling on his head, so that he may not be able to lift it up.*

23. One of the powerful men, of the cavalry of Gadatas, (when he saw him revolting from the Assyrian,) *thought that if he would suffer any thing, he himself should receive, from the Assyrian, all the property of Gadatas.*

24. For they *must strike that which comes against them, and guard themselves against that which runs at them; so that it is not easy to find, what one, of the manœuvres of war, is not in hunting.*

25. When you have to encounter danger for your friend or country, *do not consult the soothsayer whether you ought to do it. For if the soothsayer declares to you, that the omens have been bad, 'tis evident that death is signified, or a loss of a part of the body, or flight.*

26. *We think the writings of Plotinus and Gentilianus Amelius are worthy studying; for, why would one think it necessary to touch the others, omitting to examine those, from whom, having taken those things, they have written them.*

27. Be ye present then, said he, at the doors, clothed with these dresses, *before the sun rises,*

δομαί. ὠθεῖω καὶ οὗτος, ἐπὶ κεφαλῇ<sup>2</sup> πίπτω, ὥς μὴδὲ ἀνακυπτῶ<sup>5</sup> δυναμαί<sup>50</sup>.

Ἐκ δὲ Γαδάτας ἱππικός, ὁ δυνατός τις ἄνθρωπος, ἐπεὶ ὁ-  
ραῶ<sup>2</sup> αὐτὸς ἀφίστημι<sup>7</sup>, ἀπὸ  
ὁ Ἀσσυρίος, νομίζω εἰς οὗ-  
τος παχῶ<sup>60</sup>, αὐτὸς<sup>η</sup> ἀνλαμ-  
βαιῶ<sup>6</sup>, παρὰ ὁ Ἀσσυρίος,  
πὰς ὁ Γαδάτας.

Παῖς μὲν γὰρ δεῖ ὁ ὁμοσε-  
γινομαί<sup>η</sup>, φυλασσῶ<sup>5</sup> δὲ ὁ  
ἐπιφερω<sup>μη</sup>, ὥστε οὐ ῥαδίος  
εὕρισκῶ<sup>6</sup> τις, ἐν ὁ θῆρα ἀπει-  
μι, ὁ ἐν πολέμος παρῆμι<sup>η</sup>.

Ὅταν δεῖ συγκινδυνεύω<sup>5</sup>  
φίλος<sup>2</sup> ἢ πατρίς, μὴ μαντεύ-  
ομαι, εἰ συγκινδυνεύειν. Καί  
γὰρ ἂν προείπον σὺ ὁ μαν-  
τις, φανὸς γίνομαι ὁ ἱερὸν,  
δηλον ὅτι ὁ θάνατος σημαίνω,  
ἢ πῆρως μέρος σώμα, ἢ  
φυγή.

Πλωτίνος καὶ Γενθιλιανὸς  
Ἀμελίου ἐγὼ ἀξίος εἶμι νομι-  
ζῶ ἐπισκοπεῶ<sup>ρ</sup> ὁ συγγραμ-  
μα<sup>2</sup> ὁ μὲν γὰρ λοιπὸς τι τις  
ἂν κινῶ οἰομαί<sup>ο</sup> δεῖ, ἀφῆ-  
μι<sup>6</sup> ἐξετάζω ἐκεῖνος, παρὰ  
ὁς, οὗτος λαμβανῶ<sup>6</sup>, οὗτος  
γράφω.

Παρεῖμι οὖν, φημι, ἐπὶ ὁ  
θύρα<sup>2</sup>, κοσμεῶ<sup>5η</sup> ὁ στολὴ οὗ-  
τος, πρὶν ἡλίου ἀνατελλῶ,

and stand as Pheraulas the Persian shall tell you from me.

28. And he died for such a cause, being surely the least *worthy*, of the Grecians in my time, *to come* to such a degree of misery.

29. When you please, *send* these books, or rather *bring* them. For I would not *cease*, to request you often, *to prefer* the road to us before any other : if for no other cause, for our old friendship, and the air, which is very temperate.

30. If I please, I will let down a chain from heaven, and if ye, hanging from it, *endeavour to pull me down*, ye will labour in vain ; for truly ye shall not drag me down.

31. He had been so habituated *to the requiring* of moderate things, *that, having possessed* very small property, he was quite easily satisfied.

32. He never did *promise to be a teacher* of this ; but he made those who conversed with him *to hope*, that they, imitating him, should become such persons.

33. Rhetor Demias advenit, plebiscitum habens in dextra, et consanguineum<sup>n</sup> nostrum esse dicens.

34. Miror igitur, quo tandem pacto, persuasi fuerint Athenienses, Socratem de Deis non sanâ mente esse.

35. Quid jucundum nosti, nihil horum causâ facere volens ? quæ jucundorum appetitum non expectas, sed, priusquam appetas, omnibus replearis ; priusquam esurias, comedens : priusquam sitias, bibens.

καὶ καθίστημι<sup>m</sup> ὥς ἂν σὺ Φεραυλᾶς ὁ Περσὲς ἐξαγγέλῃ<sup>ω</sup> παρὰ ἐγώ.

Καὶ ὁ μὲν τοιοῦτος αἰτία Διησκάβ<sup>β</sup>, ἡκίστα δὲ ἄξιός εἰμι, ὃ γὰρ ἐπὶ ἐγώ<sup>β</sup> Ἕλληνας, ἐς οὕτως<sup>τε</sup> δυστυχία ἀφικνεομαι<sup>ο</sup>.

Οὗτος ὁ βιβλίον πέμπω, ὅταν σὺ δοκεῖ, μᾶλλον δὲ κομίζω· οὐ γὰρ ἂν ἀφίστημι<sup>ο</sup>, ὃ πολλακίς δεομαι σὺ, ὃ πρὸς ἐγώ ὁδὸς ὃ ἕτερωσε, προκρίνω<sup>ς</sup>. ἢ ἂν εἰ μηδὲς<sup>n</sup> διὰ ἄλλος<sup>ς</sup>, ὃ τε παλαιὸς συνηθεία, καὶ ὁ ἀνὴρ, μετρίος εἰμι<sup>n</sup>.

Ἦν ἐθέλω<sup>ς</sup>, ἐγώ μὲν ἐκ ὁ οὐρανοῦ σείρα καθίημι<sup>ς</sup>, σὺ δὲ ἦν ἀποκρεμάω<sup>ρ</sup> κατασπᾶω βιάζομαι ἐγώ, μάτην πονέω<sup>ς</sup>. ἢ γὰρ δὴ καθέλκυω.

Πρὸς τὸ μετρίος δεομαι παιδεύω<sup>n</sup> οὕτως, ὥστε παν μικρὸς καταμαι<sup>ρ</sup>, παν ῥαδίως ἔχω ἀρκέω<sup>η</sup>.

Οὐδὲ πώποτε ὑπισχνεομαι διδάσκαλος<sup>n</sup> εἰμι οὗτος, ἀλλὰ ἐλπίζω ποιῶ<sup>ς</sup> ὃ συνδιατρέφω<sup>n</sup> ἑαυτὰ, μιμεομαι ἐκεῖνος, τοιοῦδε γίνομαι<sup>ς</sup>.



## CHAP. XVIII.

The cause, manner, or instrument, is put in the dative.

Sometimes passive verbs have a dative of the agent after them.

Comparatives and superlatives govern the measure of effects in the dative.

Quodvis etiam verbum admittit, &c.

Genitivus vero iste nonnunquam, &c. *Eton.*

Interdum et dativum, &c.

Passiva quælibet, &c.

Effertur scilicet, &c.

Causæ, &c. *Wetten.*

The matter of which, &c.

A noun of part, &c.

Sometimes the adjective agrees, &c.

Nouns signifying the cause, &c. *Bell.*

Ablativus instrumenti, &c. *Holmes.*

1. **T**HE city is yet stronger  
by the river, than by the walls.

2. I heard that they, by certain  
incantations and charms, could  
open the gates of hell.

3. I think you would laugh  
much more if you saw those, who  
are kings and princes with us,  
begging with (or among) them.

4. Think it equally shameful  
to be conquered by the ill offices  
of enemies, and to be overcome  
by the benefits of friends.

5. This place has been treated  
of by many persons, before us.

Ὁ ποταμός ἐτι ἰσχυρότερος  
εἰμι ὁ πόλις, ἢ ὁ τεῖχος.

Ἀκούω<sup>2</sup> αὐτοὺς, ἐπὶ ᾧ τὰ  
καὶ τέλεται τις, ἀνοίγει ὁ αἰ-  
δὴς ὁ πύλη.

Πολλοὺς ἀν οἶμαι μάλλον  
γελάω<sup>21</sup>, εἰ θεασομαι ὁ παρὰ  
ἐγὼ βασιλεὺς καὶ σατραπὴς,  
πρωχέω παρὰ αὐτοὺς.

Ὅμοιως αἰσχυρὸς νομίζω ὁ  
ἐχθρὸς νικάω ὁ κακοποιῖα,  
καὶ ὁ φίλος ἡσασομαι ὁ εὐερ-  
γεία.

Πολλοὺς πρὸ ἐγὼ ὁ τόπος  
ἐξεργάζομαι.

6. They accuse, and bear witness against, and censure the things, which have been done *by us* during life.

7. There are many sublime expressions without pathos, as, with innumerable others, those bold expressions *of the poet*, about the sons of Alous.

8. He has exceeded all persons *in expression and invention*.

9. As fire burns those that touch it, so the beautiful inflame those who view them from afar, until they burn *with love*.

10. ¶ If we fall much short of the virtue of our ancestors, it must be a grief to them also, if they have any perception; and *by so much the greater* shame to ourselves, *by as much as* our descent is most illustrious.

11. All these things *have been appointed by law*.

12. Come then, let us consider all the things *that have been done by me*, one by one; for thus truly it will appear most plainly which of them is good, and which bad.

13. The parts of the plot, are the chief things, *by which* tragedy captivates the mind.

14. The things in our power are, *by nature*, free, unhindered, unimpeded.

15. They alone having conquered time and envy *by their great exploits*.

Κατηγορεω, και καταμαρτυρεω, και διελεγχω ὁ πρασσω<sup>h</sup> εγω παρα ὁ βιος<sup>2</sup>.

Πολυς ὕψος διχα παθος, ὡς, προς μυριοι αλλος, και ὁ, περι ὁ Αλωαδης<sup>a</sup>, ὁ ποιητης παρατολμαω<sup>p7h</sup>.

Λέξις και διανοια πας ὑπερβαλλω.

Ὡς ὁ μεν πυρ ὁ ἀπτομαι<sup>h</sup> καιω, ὁ δε καλος και ὁ αποθεν θεαομαι ὑφαπτω, ὡς εαιθω<sup>m</sup> ὁ ερας.

Εἰ καταπολυ ὁ ὁ προγονος αρετη<sup>g</sup> απολειπω<sup>m</sup>, λυπη μεν αν εἰμι<sup>o</sup> και εκεινος, εἰ τις αὐτος εἰμι αἰσθησις· αἰσχυνη δε εγω αὐτος τοσος δε μεγας, ὅσος και ὁ γενος περιφανης.

Εκεινος μεν ἅπας νομος τασσω.

Αγω τεινον, σκοπειω ὁ εγω πρασσω πας, κατα εἰς ἐκάστος· οὕτω γαρ δι μαλιστα δηλος εἰμι, ὅς τις τε αὐτος αγαθος εἰμι, καὶ ὅς τις κακος.

Ὁ μεγας, ὅς ψυχαγωγει ὁ τραγωδια, ὁ μυθος μερος εἰμι.

Ὁ μεν ἐπὶ εγω<sup>d</sup> εἰμι, φυσικ, ελευθερος, ακωκυτος, απαρემποδιστος.

Μόνος, ὁ μεγας πραξις, χρονος και φθονος νικω<sup>5</sup>.

16. When Cyrus saw him having leaped from his seat, he went to meet him, and took him by the right hand; and the rest, knowing nothing of it, were astonished at the thing.

17. Consider that learning is by so much a greater good thing than ignorance, in as much as, all men, making profit, do other bad things; but this (ignorance) alone always injures those who possess it.

18. It is not proper, in this place, to omit one of the things that have been observed by us, but it shall be very short.

19. Tho' if I must conjecture by the silence being yet great, and the cold not yet pinching me, as is usual in the morning, it is not yet midnight.

20. And many, being deprived of the use of their shorter swords, fought with their hands and mouths instead of them, pulling, biting, and tearing their adversaries, as being much above them by the greatness of their bodies.

21. I am neither swift of feet, nor strong of hands; and I know, that, of the things which I can do with my body, I should not be judged first, nor second, nor I suppose thousandth, nor perhaps ten thousandth.

Ὁ μὲν Κυρὸς, ὥς εἶδω<sup>2</sup>, ἀναπηδάω<sup>5</sup> ἐκ τοῦ ἔδρα, ὑπαντάω<sup>2</sup> τε αὐτόν<sup>4</sup>, καὶ δεξιόμαι<sup>2</sup>. ὁ δὲ ἄλλος, μὴδεις εἶδω<sup>7</sup>, ἐκπλησσω<sup>8</sup> ὁ πρᾶγμα.

Ἦγεομαι ὁ παιδείᾳ τοσούτος μέγας ἀγαθὸς εἰμι ὁ ἀπαιδευσία, ὅτος, ὁ μὲν ἄλλος μοχθηρὸς πας, κερδαίνω, πρᾶσσω· οὗτος δὲ μόνος καὶ προσζημιώω<sup>5</sup> ὁ ἐχῶ<sup>h</sup>.

Οὐκ ἄξιος, ἐπὶ οὗτος ὁ τόπος<sup>5</sup>, παραλείπω<sup>6</sup> εἰς τις ὁ ἐγὼ θεωρεῶ<sup>h</sup>, εἰμι δὲ πανυ συντομος.

Καὶ τοι εἶγε χρὴ τέκμαιρομαι ὁ τε ἡσυχία πολλὺς ἐτι εἰμι, καὶ ὁ κρυὸς, μὴδεῖω ἐγὼ το σφρίγγον, ὥσπερ εἶδω<sup>m7</sup>, ἀπικναίω, οὐδεπῶ μέσος νύξ<sup>p</sup> εἰμι.

Καὶ πολλὺς, ὁ ὁ βραχὺς ξίφος χρῆσις στερεώ<sup>5</sup>, ὁ τε χεὶρ καὶ ὁ ὄμμα ἀντι-ε-κείνος ἀγωνίζομαι<sup>2</sup>, κατασπᾶω ὁ ἀντιπαλός, δακνῶ, σπαρασσῶ, αἰτε καὶ ὁ μεγέθος ὁ σῶμα πολλὺς αὐτός<sup>5</sup> ὁ-περῶ.

Εἰγὼ εἰμι μὲν οὐτε πούς ταχὺς, οὐτε χεὶρ ἰσχυρός· γιγνώσκω δὲ, ὅτι, ἐξ ὅς· ἀν-ἐγὼ ὁ ἐμὸς σῶμα ποιεῶ<sup>5</sup>, οὐκ ἀν κρινῶ<sup>50</sup> οὐτε πρῶτος, οὐτε δευτέρος, οἰομαι δὲ οὐδε χίλιστος, ἰσως δὲ οὐδε μυριοστος.

22. Now the battle has been shewn to us, which I see all men understanding *by nature*, even as all other animals understand a certain kind of battle, having learned it from nothing else than from nature; as the ox to fight *with his horn*; the horse, *with his hoof*; the dog, *with his mouth*; the boar, *with his tusk*.

23. When Cyrus heard that the Chaldeans often went to the Indian king; (remembering that some persons came from him to the Medes, to view their affairs, and went to the enemy that they might again see theirs) he wished that the Indian should learn the things which had been done *by him*.

24. From my very childhood I knew to put something before him, *by whom* I thought I should be struck; and if I had nothing else, holding my two hands before me, I hindered as much as I could him that struck me.

25. For almost all other animals are without knowledge of art, except some few of them, and these have got arts *by nature*, rather than *by intention*.

26. Of animals, some *being led, by the desire* of eating, to the bait, are taken; and some *are insnared* by drink.

27. Omnibus spoliari grave est et molestum; præsertim

Νυν ἐγὼ δεκνυμι μάχη, ὅς ἐγὼ ὄρω παρ' ἀνθρώπου φύσις ἐπιστάμαι, ὥσπερ γὰρ καὶ ὁ ἄλλος ζῶν ἐπισταμαί τις μάχῃ ἑκάστος, οὐδὲ παρὰ εἰς ἄλλος μάθανω<sup>6</sup>, ἢ παρὰ ὁ φύσις· οἷον ὁ βούς κέρασ' παιῶ· ὁ ἵππος, ὅπλη· ὁ κύων, στόμα· ὁ κάπρος, ὄδους.

Ὁ Κύρος, ὥς ἀκούω ὅτι πρὸς ὁ Ἰνδὸς πολλάκις ὁ Χαλδαῖος πορευομαί<sup>2</sup>, ἀναμνασμαι<sup>15</sup> ὅτι ἐρχομαι<sup>6</sup> παρὰ αὐτοῦ, καὶ ἀσκέπτομαι<sup>3h</sup>, εἰς Μήδος, ὁ αὐτὸς πράγμα, καὶ οἰχομαι<sup>2</sup> πρὸς ὁ πολέμιος, ὅπως αὐ καὶ ὁ ἐκεῖνος κατέιδω<sup>6</sup>, βυυλομαι<sup>2</sup> μάθανω<sup>6</sup> ὁ Ἰνδὸς ὁ αὐτοῦ πρᾶσσω<sup>h</sup>.

Ἐγὼ ἐκ παιδῖον εὐθύς μὲν προβάλλω<sup>m</sup> ἐπιστάμαι<sup>2</sup> πρὸ οὗτος ὅς τις οἰσμαι<sup>2</sup> πλησσω<sup>4</sup>. καὶ εἰ μὴ ἄλλος οὐδεὶς ἐχω<sup>o</sup>, ὁ χεὶρ προέχω, ἐμποδιζω<sup>2</sup>, ὅς τις δυνάμαι<sup>2</sup>, ὁ παιῶ<sup>h</sup>.

Ὁ γὰρ ἄλλος ζῶν σχεδὸν ἀτεχνὸς παρ' ἐμῇ, πλην ὀλίγος δὴ τις ἐν αὐτοῖς, ἀλλὰ καὶ οὗτος φύσις μάλλον ἢ προαίρεσις τεχνῇ<sup>8</sup> εὐτυχεῖω.

Ὁ ζῶν, ὁ μὲν ὁ ἐπιθυμῶν ὁ φαγῶ<sup>f</sup> ἀγῶ πρὸς ὁ δολεῖω, αἰσικῶ· ὁ δὲ ποτὸς ἐνεδρεύω.

quum ab inimico cui hoc accadat ; tum vero benevolentia vestra et humanitate, quanto easdem consequi est amplissimum.

28. Non enim *civilibus dignitatibus*, neque generis *præcellentia*, neque *divitiis* Deus optimos judicare solet.

29. Una verò causa judicata fuit a *Minæ* etiam in gratiam.

## CHAP. XIX.

Adjectives signifying *plenty*, *worth*, *condemnation*, *power*, *difference*, and their contraries ; also *verbals* compounded with *α* *privative*, and those which signify an *emotion* of the mind, require the genitive.

The comparative degree governs the genitive, when it is translated by *than*.

Adjectiva quæ desiderium, &c.

Comparativa, cum exponuntur, &c. *Eton.*

Quorum Latina genitivum, &c.

Sic et comparativa, &c. *Wetten.*

Adjectives signifying *desire*, &c.

Adjectives compounded with *α* *privative*, &c.

Adjectives signifying *merit*, &c. *Bell.*

Comparativa regunt, &c.

1. **T**HE love of the fabulous is peculiar to a great genius, when declining, in age.

Μεγας φυσικς ὑποφερω<sup>π</sup>  
ἤδη ἰδιος εἰμι, ἐν γέρας, ὁ  
φιλομυθος<sup>ne</sup>.

2. I am wiser than this man.

Οὗτος ὁ ἀνθρώπος ἐγώ  
σοφός εἰμι.

3. Nothing is bolder than folly.

Οὐκ εἰμι ἀνοία οὐδεὶς  
τολμηρός.



4. It is likely, that you, being an admirer of beauty, would omit none of the things *worth seeing or hearing*.

5. I think that some have come out with us *worthy of better and some of less*.

6. Every speech is futile, which is *destitute of actions*.

7. You are *without bearing, the sweetest bearing, the praise of yourself; and without seeing the sweetest sight*.

8. ¶ They think that to be governed by a stranger, and to be deprived of their command, is *unworthy the glory of the Grecians, and the virtue of their ancestors*.

9. Do not fear, said he, that you will want a husband for your daughter, *worthy of her*.

10. In order to have men obedient, nothing is *more useful, than to seem to be wiser than those who are governed*.

11. The servant is not greater than his master, nor the apostle greater than he who sent him.

12. Whether are these mathematicians superior, as to becoming better than other men?

13. Your wallet will be full of lupins, or books stuffed with writing on the back; and being in this state, you will say that you are *happier than the great king*.

Εἰκος, φιλοκαλὸς εἰμι σύ, μηδεὶς ὁ ἀξίος<sup>ε</sup> δεῖα ἢ ἀκοὴ παραλείπω<sup>δ</sup>.

Εἶπω ὅτι ἐξέρχομαι σὺν ἐγὼ ὁ μὲν καὶ ἀγαθὸς, ὁ δὲ καὶ μικρὸς ἀξίος.

Ἄπας εἰμι λόγος ματαίος, πράξις ἀμοιβὸς γινομαι<sup>δ</sup>.

Ὁ ἥδυσ ἀκνῆμα, ἐπαῖνος σεαυτῆ<sup>ε</sup>, ἀνηκὸς εἰμι καὶ ὁ ἥδυσ δεῖμα ἀθεατός.

Ὑπο αἰλοφυλὸς ἀνθρώπος<sup>ε</sup> ἀρχῶ, καὶ ὁ ἡγεμονία ἀποστέρῶ, ἀναξίος νομίζω εἰμι καὶ ὁ ὁ Ἑλλήν δοξα, καὶ ὁ ὁ προγονὸς ἀρετῇ.

Ἄνθρωπε, φοβέμαι, ὁ θυγάτηρ<sup>δ</sup>, μὴ φοβέσθαι ὡς ἀπορεῶ<sup>ε</sup>, ἀξίος οὗτος.

Εἰς ὁ<sup>νε</sup> πειθῶ<sup>mh</sup> ἀνθρώπος ἐχῶ, ὅδεῖς εἰμι ἀντισμὸς, ἢ φρονιμὸς<sup>α</sup> δοκεῶ<sup>ε</sup> εἰμι ὁ ἀρχῶ<sup>h</sup>.

Οὐκ εἰμι δούλος μέγας ὁ κυρίος αὐτός, οὔτε ἀποστόλος μέγας ὁ πεμπῶ<sup>h</sup> αὐτός.

Πότερον προεχῶ οὗτος ὁ μαθηματικός, πρὸς ὁ ἀγαθὸς γινομαι<sup>δ</sup> ὁ ἄλλος ἀνθρώπος;

Ὁ πῆρα σὺ<sup>δ</sup> δερμὸς εἰμι μεστός, ἢ ὀπισθογραφὸς βιβλίον καὶ οὕτως ἐχῶ, εὐδαιμων<sup>n</sup> εἰμι φημι<sup>ε</sup> ὁ μέγας βασιλεὺς.

14. Well I shall hold my tongue for you, and be much *more silent than the fishes.*

15. If you find any thing *better*, in human life, than *justice, truth, temperance, and fortitude*, being turned with your whole mind, to it, enjoy that which is found the best.

16. A short syllable is that which has a short or shortened vowel, not at the end of a word ; so that between it and the vowel in the next syllable, there be not *more consonants than one simple one*, but either one, or none.

17. My father, who has given them to me, is *greater than all* ; and no one can wrest out of the hand of my father.

18. It would be proper to have expressions *worthy of the things.*

19. Fortune gave into their hands riches, and glory, and friends ; but they rendered themselves *unworthy of the present happiness.*

20. It is *peculiar to man* to love even those that offend ; and this comes to pass, if you consider, that they are your relations, and err through ignorance and unwillingly ; and that after a little you shall both die ; and, above all, that it did not hurt you ;

Εγώ μὲν ἡσυχάζω<sup>m</sup> σὺ, καὶ πολὺ ἀφρονέσῃμι ὁ ἰχθυός.

Εἰ μὲν ἀγαθὸς εὗρισκω, ἐν ὁ ἀνθρώπινος βίος, δικαιοσύνη, ἀληθεία, σωφροσύνη, καὶ ἀνδρεία, σωφροσύνη, καὶ ἀνδρεία, ἐπὶ ἐκεῖνος<sup>a</sup>, ἐξ ὁλος ὁ ψυχὴ τρεπώ<sup>m</sup>, ὁ ἀγαθὸς εὗρισκώ<sup>b</sup> ἀπολαύω.

Βραχύς εἰμι συλλαβὴ ὁ ἐχω<sup>b</sup> βραχύς φωνήν ἢ βραχυών<sup>ph</sup>, μὴ ἐπὶ τέλος<sup>s</sup> λέξις· οὕτως ὡς, μεταξὺ αὐτοῦ<sup>f</sup> καὶ ὁ ἐν ὁ ἔξης συλλαβὴ φωνήν, μὴ ὑπαρχῶ συμφωνῶν πολλὰς εἰς ἄπλοος, ἀλλὰ ἵται εἰς, ἢ μὴδε εἰς.

Ὁ πατήρ ἐγώ, ὁ δίδωμι<sup>h</sup> ἐγώ, μέγας πας εἰμι καὶ ἔδεις δυνάμει ἀρπάζω ἐκ ὁ χεῖρ ὁ πατήρ ἐγώ.

Ὁ πρᾶγμα πρέπει<sup>o</sup> ἀν ὁ φωνὴ ἐχω ἀξίος.

Ὁ μὲν τύχη αὐτοὺς χρημα, καὶ δόξα, καὶ φίλος ἐχειρίζω· ὁ δὲ ὡς αὐτοὺς ἀναξίος ὁ ὑπαρχῶ<sup>b</sup> εὐδαιμονία κατιστήμι<sup>d</sup>.

Ἰδίος ἀνθρώπος φιλέω καὶ ὁ πταίω<sup>b</sup> οὗτος δὲ γινώμαι, ἐὰν συμπροσπίπτῃ σοι, ὅτι καὶ συγγενὴς, καὶ διὰ ἀγνοία<sup>a</sup>, καὶ αἰκῶν ἀμαρτανῶ καὶ ὡς μετὰ ὀλίγος ἀμφοτέρους τεθνήσκω καὶ, πρὸ παρ, ὅτι ἐν βλαπτῶ<sup>d</sup> εὖ· ἔ γάρ ὁ ἡγεμό-

for it did not make your mind worse than it was before.

21. And this is by much more absurd than those things. For, observing closely, I found those same persons practising the things most contrary to their own words.

22. If you make a friend, I shall bring you to the most pleasant an easy way; and you shall be *tasteless of none* of the pleasant things, but you shall live *unexperienced of troubles*.

23. Mihi igitur Socrates videbatur *honore esse reipublicæ dignus, potius quam morte.*

24. Vides viros diffidentes inter se, et *gravius sese tractantes hominibus nihilo dignis.*

νικον ου κακος ποιειω η προσθεν ειμι.

Ετι δε πολυς ουτος εκεινος ατοπος. Ο γαρ αυτος ουτος ευρισκω<sup>2</sup>, επιτηρω, εναντιος ο αυτος λογος επιτηδευω.

Εαν εγω φιλη ποιω<sup>5</sup>, επι ο ηδυσ τε και ραδιος οδος<sup>4</sup>, αγω συ και ο μεν τερπνος ουδεις αγευστος ειμι, ο δε χαλεπος απειρος διαβιω<sup>3</sup>ω.

## CHAP. XX.

All adjectives, placed partitively, govern the genitive plural.

Nomina partitiva, &c.

Nomina etiam quæ superlativorum, &c.

Adjectiva sæpe permutant, &c. *Eton.*

Adjectivum plurale cujuscunque, &c. *Watten & Holmes.*

Plural adjectives often, &c.

Sometimes the latter of two adjectives, &c. *Bell.*

1. **N**OT many of the inhabitants of the country know, what thing this story may import.

Ου ο επιχωριος πολυς ισ-  
ημι, τις ποτε ουτος ο μυθο-  
λογια δυναμα<sup>ο</sup>.

2. If the *greatest power of the enemies* is there.

3. They killed near *thirty of the light armed men*.

4. I think that he was *the happiest of the men, who had been celebrated for a long time before*.

5. There were *some of the scribes* sitting there, and arguing in their hearts, saying; Why does this man blaspheme thus? who can forgive sins but God?

6. And that which is the *greatest and most beautiful of all*, you see your own territory increased, and that of the enemies lessened.

7. Think that *nothing of human affairs* is steady; for thus, when fortunate, you will not be overjoyed, nor when unfortunate, over sorrowful.

8. To day, I celebrate my daughter's birth-day feast, and I have invited *very many of my friends*.

9. ¶ As are the eyes of bats to the light, by day, so is the intelligence of our soul to those things that are, by nature, *the most manifest of all things*.

10. He believed that *those, of the persons who associated with him, that embraced the things which he approved*, would be good friends to himself and to others.

Εἰ ἐκεῖ ὁ πολεμιὸς εἰμι ὁ ἀγαθὸς<sup>ne</sup>.

Ἀποκτείνω ἐγγὺς τριακόντα ὁ φίλος.

Οἶμαι αἰὼς εὐδαίμων γίνομαι<sup>m7</sup> ἄνθρωπος, ὁ ἐν μακρὸς ὁ ἐμπροσθεν χρόνος θρῦλλει<sup>h</sup>.

Εἰμι τις ὁ γραμματεὺς ἐκεῖ καθήμεναι, καὶ διαλογίζομαι ἐν ὁ καρδίᾳ ἑαυτοῦ, λέγων· Τί οὗτος οὕτω βλασφημεῖ; τίς δύναμαι ἀφῆμι ὁ ἁμαρτία εἰ μὴ ὁ Θεός;

Ὁ δὲ πᾶς μέγας καὶ κάλος, ὁ μὲν σοὺς χωρὰ αὐξάνω ὁρᾶω, ὁ δὲ ὁ πολεμιὸς μείωω.

Νομίζω μηδεὶς εἰμι ὁ ἀνθρώπινος βέβαιος· οὕτω γὰρ οὔτε εὐτυχέω<sup>h</sup> εἰμι περιχαρῆς, ὅτε δυστυχέω περιλυπός.

Θυγατὴρ, σήμερον, ἑστίαω γενεθλία, καὶ παρακαλέω<sup>s</sup> ὁ φίλος μάλα πολλούς.

Ὡς περ ὁ ὁ νυκτερὶς ὀφθαλμὸς πρὸς ὁ φεγγὸς ἐχῶ, ὁ μετὰ ἡμέρᾳ<sup>a</sup>, οὕτω καὶ ὁ ἡμετερός ψυχήν ὁ νοῦς, πρὸς ὁ, ὁ φύσις, φανερός πᾶς.

Πιστεύω<sup>2</sup>, ὁ συνειμι<sup>h</sup> αὐτός, ὁ ἀποδεχομαι<sup>5h</sup> ὅς περ αὐτὸς δοκιμάζω<sup>2</sup>, ἑαυτοῦ τε καὶ ἄλλος φίλος ἀγαθὸς εἰμι<sup>3</sup>.

11. In the same way I think, the poet representing storms, selects the most terrible of the circumstances.

12. In Libya, the Carthaginians govern, and the Libyans are governed; which then of these do you think to live most pleasantly; or of the Grecians, in whom you are yourself, which seem to you to live most pleasantly, those who rule or those who are ruled?

13. The gods give, to men none of the things that are good and glorious, without labour and diligence.

14. And Cyrus having called some of the servants that were present, "Tell ye to me, said he, has any of you seen Abradates? For I wonder, says he, that frequently coming to us before, he now appears no where." Then one of the servants answered, "Master, he does not live, but he fell in battle, having driven his chariot against the Egyptians."

15. Like the bad criers in assemblies, he spoke something rapid and not distinct.

16. And many persons who were neglected ran into wells, being tormented by incessant thirst.

17. But, that I may know every thing, in what meats does he delight?

Ὅσπερ<sup>a</sup> οἶμαι, καὶ ἐπὶ ὁ χεῖμα<sup>5</sup> τυποῶ ὁ ποιητής, ἐκλαμβάνω δὲ παρακολουθεῶ ὁ χαλεπός<sup>10</sup>.

Εν ὁ Λιβύη, Καρχηδονίος μὲν ἀρχῶ, Λίβυς δὲ ἀρχῶ· οὗτος γὰρ ποτερός ἡδίων οἶμαι ζῶ; ἢ ὁ Ἕλλην, ἐν ὅς καὶ αὐτός εἰμι, ποτερός σὺ δοκῶ ἡδίων, ὁ κρατεῶ<sup>11</sup> ἢ ὁ κρατεῶ, ζῶ;

Ὁ εἰμι<sup>h</sup> ἀγαθός καὶ καλός οὐδεὶς, ἀνεὺ πόρος καὶ ἐπιμελεία, θεὸς δίδωμι ἀνθρώπος.

Ὁ δὲ Κύρος καλεῶ<sup>5</sup> τις ὁ παρειμι<sup>h</sup> ὑπηρετῆς, Εἶπον ἐγώ, φημι, ὄραω τις σὺ Ἀβραδάτης; θαυμάζω γάρ, φημι, ὅτι προσθεν θαμιζῶ ἐπὶ ἐγώ<sup>a</sup>, νῦν ὕδατος φαίνω<sup>m</sup>. Ὁ οὖν ὑπηρετῆς τις ἀποκρινομαι<sup>5</sup>, ὅτι, ὦ δεσποτῆς, σὺ ζῶ, ἀλλὰ ἐν ὁ μάχῃ ἀποθνήσκω<sup>6</sup>, ἐμβάλλω<sup>6</sup> ὁ ἄρμα εἰς ὁ Αἰγύπτῳ.

Ὅσπερ ὁ φαυλός ὁ ἐν ὁ ἀγῶν κηρύξ, ἐπιτροχῆς τις καὶ γὰρ ἀσφαλῆς φευγεῖν<sup>a</sup>.

Καὶ πολὺς ὁ ἀμελεῶ<sup>17</sup> ἁνθρώπος διδρασκῶ ἐς φρέαρ, ὁ διψᾷ ἀπαιστος συνεχῶ.

Ὁ δὲ δὲ ὅπως εἶδω<sup>6</sup>, τις χαιρέω ὁ ἐδίσμα;



18. When they learned the truth, they were enraged at *those orators who encouraged* the naval expedition, as if they had not voted it themselves.

19. It is a shame that painters should imitate *beautiful animals*, and children not imitate *good parents*.

20. I, having observed, with much accuracy, both *good men* and bad, did conceive that I ought to write those things which each of them practise in life.

21. *Omnium hominum continentissimus* erat.

22. Critias quidem *omnium*, in oligarchia, *avarissimus* et *violentissimus* fuit.

23. Cum et *bruta animalia* doceant, et famulum ignavum ac inertem nulla re dignum esse ducant, solos vero se ipsos negligent, planum est *abjectis* eos *servis* esse similes.

Επειδὴ γινώμι, χαλεπὸς εἰμι ὁ συμπροθυμεομαι<sup>p5h</sup> ὁ ῥήτωρ ὁ ἐκπλοος, ὥστερ αὐτὸς ψηφίζω<sup>m5h</sup>.

Αἰσχρὸς ὁ μὲν γραφεὺς ἀπεικάζω ὁ καλὸς ὁ ζῶον, ὁ δὲ παῖς μὴ μιμεομαι ὁ σπουδαῖος ὁ γονεὺς.

Εγὼ πᾶραθεομαι<sup>p7</sup>, ἐξ ἀκριβεία πολλὺς, ὁ τε ἀγαθὸς<sup>a</sup> ὁ ἀνθρώπος, καὶ ὁ φαυλὸς, ὑπολαμβάνω δεῖ συγγραφῶ<sup>5</sup> ὥς ἑκάτερος αὐτοῦ ἐπιτηδεύω ἐν ὁ βίῳ.

## CHAP. XXI.

Adjectives signifying *profit, likeness, obedience, fitness, trust, clearness, decency, facility*, and their contraries; and those compounded with *συ* and *μου*, govern the dative.

*Εστι*, taken for *εχω*, *to have*, governs the dative.

All verbs put *acquisitively*, i. e. verbs of *serving, giving, using, rejoicing, obeying, trusting, discoursing, fighting*, and the like, with their contraries, govern the dative.

Adjectiva quibus commodum, &c.

Huc referuntur adjectiva, &c.

Verba acquisitivè posita, &c. *Eton.*

Verba cedendi, &c.

Quorum itidem Latina, &c.

Verba communicandi, &c. *Wetten.*

Adjectives signifying advantage, &c.

Adjectives compounded with *συ*, &c.

All verbs put *acquisitively*, &c.

Verbs of adoring, &c.

Also verbs of advising, &c. *Bell.*

Verba dandi, &c.

Verbum *χρασμαι*, &c. *Holmes.*

1. **H**AVING said these things and *others like them*, I descended.

2. Behold I am really naked, as you see, and *of equal weight with the other dead persons*.

3. Well, I have at least this one thing, that I am *like you*.

4. I wish to return therefore to the things which I did next in the state. And in these again, con-

Οὗτος καὶ ὁ παραπλησιος  
οὗτος εἶπον καταβάνω.

Ἴδου γυμνος, ὡς ὁρᾶω, α-  
ληθῶς εἰμι, καὶ ἰσοστασιος ὁ  
ἄλλος νεκρος.

Εἰς μὲν ἤδη οὗτος εἰχω,  
ὅτι ὁμοιος εἰμι σοι.

Βουλομαι τοιούτων ἐπανερ-  
χῶμαι<sup>6</sup> ἐπὶ ὅς<sup>a</sup> ἐξῆς πο-  
λιτεύω<sup>m2</sup>. Καὶ σκοπεῶ, ἐν

sider ye what was best for the city.

5. Did not you, said he, propose contests and prizes? But certainly, said Cyrus, these things are not like those. For whatever things they may have acquired making war, they will think to be common to themselves.

6. To dispute with one another about words, but not to quarrel.

7. Unless one takes pleasure in empty names.

8. Then the multitude that stood and heard, said that there had been thunder; others said, An angel hath spoken to him.

9. They now serve him, as he did them before.

10. Why are you angry at me?

11. Cræsus had two sons.

12. ¶ It seems to me to be a great fault, that a ruler should be harsh to all those that are governed.

13. Jupiter, the great leader in heaven, goes first, driving a flying chariot, and an host of gods and deities follows him.

14. The aids of the gods do not help treacherous persons; as is right; for men do not commit iniustice, until they become impious towards the gods.

οὗτος πάλιν αὐ, τις ὁ πολὺς ἀγαθὸς εἰμι.

Ἡ οὐ σὺ καὶ ὁ ἀγων, φημι, προσιπα καὶ ὁ ἀθλον; Ἀλλὰ μα Ζεὺς, φημι ὁ Κυρὸς, οὐκ ὁμοίος οὗτος ἐκεῖνος. Ὅς μὲν ἀν στρατεύω<sup>ω</sup> κταομαι<sup>5</sup>, κοῖνος ἑαυτοῦ ἡγεομαι<sup>3</sup> εἰμι.

Ἀλλήλων περὶ λόγους<sup>2</sup> ἀμφισβήτην μιν, ἐρῶν δὲ μη.

Εἰ μὴ τις ὄνομα χαίρω<sup>ω</sup> κενός.

Ὁ οὖν ὄχλος ὁ ἰστημι<sup>7</sup> καὶ ἀκουω<sup>5</sup>, λεγω<sup>2</sup> βροντὴ γίνομαι. Ἄλλος λεγὼ, Ἀγγέλως αὐτὸς λαλῶ.

Ἐκεῖνος<sup>π</sup> νῦν οὗτος δουλεύω, καθάπερ οὗτος ἐκεῖνος πρότερον.

Τίς ἐγὼ ὀργίζω<sup>ω</sup>;

Εἰμι ὁ Κροῖσος δύο παῖς.

Ὁ<sup>π</sup>, ἀνὴρ<sup>α</sup> ἀρχω<sup>β</sup>, πᾶς χαλεπαίνω ὁ ἀρχω<sup>β</sup>, οὗτος ἐγὼ γε δοκέω μέγας ἁμαρτήμα εἰμι.

Ὁ μὲν μέγας ἡγεμὼν ἐν οὐρανὸς Ζεὺς, εὐαὶνῶ πτήνως ἄρμα, πρῶτος πορεύομαι, ὁ δὲ ἑπομαι στρατία θεὸς καὶ δαίμων.

Οὐδὲ ὁ παρὰ ὁ θεὸς ἐπικουρία ὁ προδοτὴς βοῶντως εἰκότως οὐδεὶς<sup>ω</sup> γὰρ πρότερον ἀδικῶ, ἢ περὶ ὁ θεὸς<sup>α</sup> ἀπέβω.

15. When first the desire of gold and silver came into the city, *with the possession* of wealth followed avarice and meanness; and *with the use and enjoyment of it*, luxury and effeminacy and extravagance.

16. And lo a man from the multitude cried out saying; Master, I entreat thee to look upon my son, because *he is my only son*.

17. If any one *serve me*, let him follow me, and where I am, there also will my servant be; and if any one *serve me*, the father shall honour him.

18. Philip comes and tells Andrew, and again Andrew and Philip tell Jesus. And Jesus answered them, saying, The hour has come, that the son of man should be glorified.

19. Simon Peter saith to him; Lord, whither goest thou? Jesus answered him, Where I go, *thou canst not now follow me*; but hereafter *thou shalt follow me*.

20. See then, this Menippus shall judge which of us is more beautiful. Tell us, O Menippus, *do I not seem to you more beautiful*.

Επει παρεισδυμι<sup>2</sup> πρωτον εις ὁ πολὺς ἀργυρὸς καὶ χρυσοῦς ζήλος, καὶ συνακολουθεῖ ὁ πλούτος ὁ μὲν κτησις πλεονεξία καὶ μικρολογία· ὁ δὲ χρηστὸς καὶ ἀπολαυσις, τρυφή καὶ μαλακία καὶ ποκυτελεία.

Καὶ ἰδὼν ἀνὴρ ἀπὸ ὁ οὐχὸς βοᾶν λέγων· Διδασκαλὸς, δεομαι σὺ, ἐπὶ βλεπω<sup>5</sup> ἐπὶ ὁ υἱὸς<sup>3</sup> ἐγώ, ὅτι μονογενὴς ἐγώ εἰμι.

Εἰάν ἐγώ, διακονεῶ τις, ἐγώ ἀκολουθεῶ, καὶ ἔπου εἰμι ἐγώ, ἐκεῖ καὶ ὁ διακονὸς ὁ ἐμὸς εἰμι· καὶ εἰάν τις ἐγώ διακονεῶ, τιμᾶν αὐτὸς ὁ πατὴρ.

Ἐρχομαι Φίλιππος καὶ λέγων ὁ Ἀνδρέας, καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λέγων ὁ Ἰησοῦς. Ὁ δὲ Ἰησοῦς ἀπακρινομαι<sup>5</sup> αὐτοῦ, λέγων, Ἐρχομαι ὁ ὥρα, ἵνα δοξάζω<sup>5</sup> ὁ υἱὸς ὁ ἀνθρώπου.

Λέγων αὐτὸς Σίμων Πέτρος· Κυριος, ποῦ ὑπάγω; Ἀποκρινομαι<sup>5</sup> αὐτὸς ὁ Ἰησοῦς, ὅπου ὑπάγω, σὺ δύναμαι ἐγώ νῦν ἀκολουθεῶ<sup>5</sup>, ὑστερον δὲ ἀκολουθεῶ ἐγώ.

Ἰδὼν δὲ, Μενίππος οὕτωςι δικάζω ποτέρος εὐμορφὸς εἰμι. Εἶπον, ὦ Μενίππος, σὺ καλὸς σὺ δοκῶ.

21. The diffusive style is proper for all familiar subjects, peregrinations, digressions, easy narrations, and pompous amusements, histories, relations of nature, and not a few other parts.

22. He said that he saw most people knowing the number of their possessions, although they had very many.

23. It is not certain to the person who has planted his land well, who shall reap the fruit; nor is it certain to him who has built a house well for himself, who shall inhabit it.

24. Anacharsis being once upbraided by some person, because he was a barbarian and a Scythian; "My country is a reproach to me" said he, "but you to your country."

25. And Charicles, being enraged at him, "Since," said he, "O Socrates, you are ignorant, we command these things being more intelligible to you, not to converse at all with young men."

26. Quibuscunque studiorum non est finis utilis ad vitam, hæc non sunt artes.

27. Legationes undique veniebant, omnibus gratulantibus Romanorum sub Pertinace imperio.

28. Mira fortasse videbor dicere, si Cyro consilium dare velim aliquid dicere pro nobis, cum arma sumant ii qui nobis futuri sunt pugnae socii.

Τοπηγορία ὁ χυσις, καὶ ἐπιλογος, καὶ παραβάσις, καὶ ὁ φραστικός απας, καὶ ἐπιδεικτικός, ἱστορία τε καὶ φυσιολογία, καὶ οὐκ ὀλίγος ἄλλος μέρος ἀρμοδίου.

Ὅραω<sup>1</sup> φημι ὁ πολὺς ὁ μὲν κτήμα, καὶ πανυ πολὺς αὐτός εἰμι<sup>h</sup>, ὁ πλῆθος εἰδω<sup>7</sup>.

Οὐτε ὁ καλῶς ἀγρὸς φυτεύω<sup>ms<sup>h</sup></sup> δηλός, ὅστις κάρπω<sup>m</sup>. οὐτε ὁ καλῶς οἰκία οἰκοδομῶ<sup>sh</sup> δηλός, ὅστις οἰκῶ.

Ἀναχάρσις ποτὲ πρὸς τινεσὶ ονειδίζω, ὅτι βαρβάρους εἰμι<sup>o</sup> καὶ Σκυθίας. Ἐγὼ μὲν, φημι, ὁ πατρίς ονειδός (εἰμι,) σὺ δὲ ὁ πατρίς.

Καὶ ὁ Χαρίκλεις, ὀργίζω<sup>ps</sup> αὐτός, ἐπειδὴν, φημι, ὦ Σωκράτης, ἀγνοῶ, ὅδε σὺ εὐμαθής εἰμι προαγορεύω, ὁ τοῦ ὁλῶς μὴ διαλεγομαι.



## CHAP. XXII.

When *εἰμι* and *γίνομαι* signify *possession, property, or duty*, they govern the genitive.

Verbs of *beginning, admiring, wanting, remembering, accusing, excelling, valuing, sharing*, and the like, with their contraries, govern the genitive; also those which signify *distance and sense* (except *sight*.)

Verba amandi, &c.

Verba sensûs, &c.

Præter illa quæ, &c. *Eton.*

Verba incipiendi, &c.

Verba auditûs, &c.

Sic et verba recordandi, &c.

Verba permutandi, &c. *Wetten.*

*Γίνομαι* and *εἰμι*, &c.

Verbs that signify any of the senses, &c.

Verbs signifying plenty, &c.

Verbs of attempting, &c. *Bell.*

Verba sensuum, &c.

Verba permutandi, &c. *Holmes.*

1. *HE* caught his head.
2. *He* separates himself from God.

Ὁ κεφαλὴν ἐφαπτομαι.

Χωρίζω ὁ Θεός.

3. *It is the part of a villain*, that he should die, having been condemned; but *of a general*, fighting with the enemy.

Κακούργος μὲν εἰμι, κρινώ<sup>5</sup> ἀποθνήσκω<sup>6</sup>. στρατηγός δέ, μαχομαι ὁ πολεμιός<sup>Pl</sup>.

4. A certain woman, having heard concerning Jesus, having come in the crowd behind him, touched his garment, saying in herself, That if *I* but touch his garment, I shall be made whole.

Γυνὴ τις, ἀκούω<sup>5</sup> περὶ ὁ Ἰησοῦς<sup>5</sup>, ἐρχομαι<sup>6</sup> ἐν ὁ ὄχλος σπισθεν, ἀπτομαι ὁ ἱμάτιον αὐτός, λέγω ἐν ἑαυτοῦ, ὅτι καὶ ἂν ὁ ἱμάτιον αὐτός ἀπτομαι<sup>5</sup>, σωζώ.

5. It is a shame to command domestics, and be a slave to pleasures.

6. Verily I say unto you, there are some of these here standing, who shall not taste of death, until they see the Son of man coming in his kingdom.

7. There is a city, which a man of royal race, called Soras, governed, at the time that Eucratides governed the Bactrians, and the name of the city is Perimuda.

8. Make mention of your absent friends, to those that are present, that you may appear not to neglect them when absent.

9. Another was exhorting me to despise riches, and to think the possession of them insignificant.

10. Then they threw with their clods, and some struck breastplates, and shields, and some a thigh, or a greave.

11. It is a voluntary thing, said he, and every one loves what things he pleases.

12. It is entirely necessary, that he who attends to the one, should neglect the other.

13. If you do not take the things that are offered to you, but even despise them, then you will be not only a guest of the gods, but a joint ruler with them.

Αἰσχρὸς ὁ μὲν οικετικῆς ἀρχῆς, ὁ δὲ ἡδονῇ δουλευῶς.

Ἀμὲν λέγω σοὶ<sup>1</sup>, εἰμι τις ὃ ὧδε ἰστημι<sup>7</sup>, ὅστις οὐ μὴ γεύω<sup>11</sup> θάνατος, ἕως ἂν εἶδω<sup>6</sup> ὁ υἱὸς ὁ ἀνθρώπος ἐρχομαι ἐν ὃ βασιλεῖα ἑαυτῆς.

Πολὺς εἰμι, ὅς ἀρχῶς<sup>2</sup>, Σώρας ὀνομα<sup>h</sup>, ἀπὴρ γένος βασιλικὸς, ὅτε καὶ Βακτριῶς ἀρχῶ Εὐκρατίδης, ὀνομα δὲ ὁ πόλις<sup>d</sup> Περὶμυδα.

Ὁ ἀπειμι<sup>h</sup> φίλος μεταομαι<sup>7</sup>, πρὸς ὃ παρῆμι, ἵνα δοκῶ μὴδε οὕτως ἀπειμι<sup>h</sup> ὀλιγώρῳ.

Ἄλλος κάλῳ φρονεῶ χρημάτων παρακινεῶ<sup>m</sup>, καὶ ἀδιαφορῶ οἰομαι ὁ κτήσις αὐτῶς.

Ἐνταῦθα δὴ βαλλῶ<sup>2</sup> ὁ βάλος, καὶ εἰμι ὅς τυγχάνω<sup>2</sup> καὶ θωράξ, καὶ γέρβον, ὅς δὲ καὶ μηρὸς, καὶ κνημῖς.

Ἐθέλωσις, φημι, εἰμι, καὶ ἐγὼ ἑκάστος ὁ ἀνβουλομαι.

Ὁ ἑτέρος ἐπιμελεομαι<sup>h</sup>, ὁ ἑτέρος ἀμελεῶ<sup>5</sup>, πᾶς ἀναγκη.

Ἀν παρατιθημι<sup>5h</sup> σοὶ μὴ λαμβάνω<sup>6</sup>, ἀλλὰ ὑπεριδῶ<sup>6</sup>, τότε οὐ μόνον συμποτῆς ὁ θεὸς εἰμι, ἀλλὰ καὶ συναρχῶν.

14. ¶ It is not certain to the politician, if it profits him *to govern the state*, nor is it certain to him who has got powerful relations by marriage in the state, if by them he *shall be deprived of the state*.

15. O the speed! they run together from every side, dusty and panting, I know not from whence *smelling the gold*.

16. Whilst I was a boy, *hearing Homer and Hesiod relating the wars and dissensions*, not only of the demigods, but even of the gods themselves.

17. As the time of the promise was drawing nigh, which God promised to Abraham, the people increased and was multiplied in Egypt; 'till another king rose up over Egypt, who *remembered not Joseph*.

18. If any would propose a choice, whether I would rather wish to *hear you relating* such things, or again to see that delightful dream, which I lately saw, I know not which I would choose.

19. Thou seest how few things there are *which, one possessing*, is able to live a godlike life; for the gods will require nothing more, from the man that observes these things.

Ουτε ὁ πολιτικός δηλός, εἰ συμφέρῃ ὁ πολὺς προστα-  
τεῖν, ὅτε ὁ δυνατὸς ἐν ὁ πό-  
λις κηδεσθῆς λαμβανῶ<sup>6</sup> δη-  
λός, εἰ διὰ οὗτος<sup>3</sup> στερῶ<sup>4</sup> ὁ  
πολις.

Φεῦ ὁ τάχος· πανταχο-  
θεν συνθεῶ, κονίω<sup>7h</sup> καὶ  
πνευστίαω, οὐκ εἶδω<sup>m7</sup> ὅθεν  
οσφραγνομαὶ ὁ χρυσιον.

Ἀχρι μὲν ἐν παῖς εἰμι, ἀ-  
κούω Ὅμηρος καὶ Ἡσίοδος  
πολέμος καὶ στάσις διηγνο-  
μαί, οὐ μόνον ὁ ἡμίθεος, ἀλ-  
λα καὶ αὐτὸς ἡδὴ ὁ θεός.

Ὡς ἐγγίζω ὁ χρόνος ὁ ἐ-  
παγγελία, ὅς<sup>8</sup> ἐπαγγελῶ<sup>m</sup>  
ὁ Θεὸς ὁ Ἀβραάμ, αὐξάνω ὁ  
λαὸς καὶ πληθύνω ἐν Αἰγυπ-  
τός· ἀχρι ὅς ἀνιστημὶ<sup>6</sup> βασι-  
λεὺς ἕτερος ἐπὶ Αἰγυπτὸς<sup>3</sup>,  
ὅς οὐ μνησμαι<sup>p</sup> ὁ Ἰωσήφ.

Εἰ τις αἵρεσις προβιθιμὶ<sup>6o</sup>,  
ποτέρον μάλλον ἐθελω<sup>8</sup> σὺ ἀ-  
κούω ὁ τοιοῦτος διέξειμι<sup>6</sup>, ἢ  
ὁ πανευδαιμων οὐεῖρος ἐκεῖνος  
αὐθὺς ὄραω, ὃ<sup>3</sup> μικρόν ἐμπρο-  
σθεν, οὐκ εἶδω<sup>m7</sup> ὅποτερος ἀν  
αἵρεω<sup>m6o</sup>.

Ὅραω πὼς ὀλίγος εἰμι ὅς,  
κρατεῶ<sup>5</sup> τις, δυναμαὶ θεου-  
δὴς βιω<sup>5</sup> βίος· καὶ γὰρ ὁ  
θεὸς πολὺς οὐδεὶς ἀπαιτεῶ<sup>3</sup>,  
παρὰ ὁ οὗτος φυλασσῶ<sup>h</sup>.

20. He enacted, *that we should* neither *taste* flesh, nor eat beans; turning from the table my pleasantest food; and moreover persuading men not to converse for five years.

21. It is possible also *that one touching fire* should not presently be burned, yet *am I* not willing *to be touching fire*.

22. If you would *be your own masters*, and if you would every one cease expecting, that he need do nothing himself, but that his neighbour will do all things for him; you shall both recover the things that have been basely lost, and you shall avenge yourselves on him.

23. Some persons having seen a philosopher, and *having heard some one speaking thus*, "How well Socrates speaks!" though indeed, who can speak as he? they too desire to become philosophers.

24. If then tragedy excels in all these things, and moreover in the work of the art, as *it reaches the end* sooner, it is manifest that it is better than Epœia.

25. In conversations let every one avoid *speaking* often and immoderately of his own *actions or dangers*; for it is not pleasant to others, to hear *what things have happened to you*, as it is

Νομοθετεῖν<sup>2</sup>, μὴτε κρεας<sup>β</sup> γεῖν<sup>α</sup>, μὴτε κυάμος ἐσθίω<sup>α</sup> ἢδυσ ἐγὼ γε οὐν οὐκ ἐκτραπέζος ἀποφαίνω· ἐτι δὲ καὶ πείθω ὁ ἀνθρώπος εἰς πέντε ἐτος μὴ διαλεγομαι.

Καὶ πῦρ τοι εἰμι θίγω μὴ εὐθὺς καίω, ὅμως δὲ ἐγὼ γε οὔτε πῦρ ἔκων εἶναι ἀπτομαι.

Ὡς σὺ αὐτὸς ἐθέλω<sup>5</sup> γινομαί<sup>6</sup>, καὶ παύω<sup>α</sup> αὐτὸς<sup>β</sup> μὲν οὐδεὶς ἕκαστος ποιεῶ<sup>3</sup> ἐλπίζω, ὁ δὲ πλῆσιος πᾶς ὑπὲρ αὐτοῦ<sup>β</sup> πράσσω<sup>3</sup>. καὶ ὁ καταρραθυμειώ<sup>h</sup> πάλιν ἀναλαμβάνω, καὶ ἐκεῖνος<sup>2</sup> τιμωρεῶ.

Θεαομαι<sup>5</sup> τις φιλοσοφῶς, καὶ ἀκούω οὕτω τις λέγω, ὥς εὐ Σωκράτης λέγω; καὶ τοι τις οὕτω δυναμαὶ εἶπον ὥς ἐκεῖνος; θελω καὶ αὐτὸς φιλοσοφεῶ.

Εἰ οὐν οὗτος διαφέρω πᾶς ὁ τραγωδία, καὶ ἐτι ὁ ὁ τεχνῇ ἐργον, φανερός ἐστι ἀγαθὸς αἰ εἰμι<sup>ο</sup>, μᾶλλον ὁ τέλος τυγχάνω<sup>h</sup>, ὁ Εποποιία.

Ὡς ὁ ὁμιλία ἀπειμι, ὁ<sup>ne</sup> τις<sup>α</sup> ὁ ἑαυτοῦ ἐργον ἢ κινδυνος ἐπὶ πολὺ καὶ ἀμετρῶς μίαιμα<sup>7</sup>. οὐ γὰρ ὥς σὺ ἡδὺς εἰμι, ὁ<sup>ne</sup> ὁ σὺς κινδυνος μίαιμα<sup>7</sup>, οὕτω καὶ ὁ ἀλ-

pleasant to you to mention your λος ἡδὺς εἰμι, ὅ<sup>ne</sup> ὃ σὺ συμ-  
 own dangers. βαινω<sup>h</sup> ἀκούω.

26. Sola vero incolumis fortuna evadit, irridens homines  
 plorantes eamque vocantes.

27. Sed alio quodam in sensu illa attigisti ?

28. Dicam autem primum, quæ aliquando ipsum audiivi  
 de dæmonio differentem ad Aristodemum.

## CHAP. XXIII.

Two or more substantives singular have a verb, adjective,  
 or relative plural ; if they be of different persons or genders,  
 the verb or adjective will agree with the most worthy ; if  
 they signify things without life, the adjective is commonly  
 in the neuter.

Two or more substantives, &c.

————— of different genders, &c.

————— of different persons, &c. *Bell.*

1. *SIMON* Peter, and *Tho-*  
*mas*, and *Nathaniel* were toge-  
 ther.

Εἰμι ἑμὸν Σίμων Πέτρος,  
 καὶ Θωμᾶς, καὶ Ναθαναὴλ.

2. I go away to *Cræsus* and  
*Sardanapalus*, being about to  
 dwell near them.

Επὶ ὃ Κροῖσος καὶ Σαρ-  
 δαναπαλὸς ἀπεῖμι, πλησίον  
 οἰκew<sup>3</sup> αὐτοῦ.

3. Peter and John answering  
 to them, said ; If it is just before  
 God, to hear you rather than  
 God, judge ye.

Ὁ δὲ Πέτρος καὶ Ἰωάννης  
 ἀποκρίνομαι<sup>p5</sup> πρὸς αὐτοῦ  
 εἰπόν· Εἰ δίκαιος εἰμι ἐνώ-  
 πιον ὁ Θεός, σὺ ἀκούω μαλ-  
 λον ἢ ὁ Θεός, κρίνω<sup>5</sup>.



4. ¶ No, by Jove, but *vain glory*, and *pride*, and much *madness*; *these things* burned you to a coal.

5. And the Lord said to Joshua, Lo I give into thy hand *Jericho*, and her king, *being powerful* in strength. Now do thou set thy soldiers in a circle round her.

6. There, it is said that *Ganymede* being torn away, disappeared, *his brother* and *his lover* dragging him *contrary ways*.

7. And his mother said to him; Son, why didst thou thus to us? behold thy *father* and I *grieving* and *sorrowing* were seeking thee.

8. *Cyrus et Cyaxares cum instruxissent (suos) expectabant, tanquam, si accederent hostes, pugnaturi.*

9. *Neptunus, et Juno, et Minerva machinabantur vincere eum.*

Ου, μα Ζευς, αλλά κενόδοξια, και τυφος, και πολυς κορυζα· οὗτος συ απανθρακω.

Και ειπον Κυριος προς Ιησους, Ιδου εγω παραδιδωμι υποχειριον συ ο Ιεριχω, και ο βασιλευς αυτος, δυνατος ειμι εν ισχυς. Συ δε περιστημι<sup>5</sup> αυτος<sup>d</sup> ο μαχιμος κυκλος.

Ειθα και ο Γανυμηδης αρπαζω<sup>5</sup>, αφαιης γινομαι<sup>6</sup> λογος, ανθελκω αυτος ο αδελφος και ο εραστης.

Και ειπον προς αυτος ο μητηρ αυτης· Τεκνον, τι ποιω εγω οὕτως; ιδου ο πατηρ συ και εγω οδυναομαι και λυπεω<sup>m</sup> ζητω συ.

## CHAP. XXIV.

Verbs transitive of *accusing*, *giving*, and their contraries ; and those of *declaring* and *comparing*, with the genitive or dative, govern also the accusative.

Verbs of comparing, &c.

Verbs of accusing, &c. *Bell.*

1. *YOU* should cast up to no person his misfortune ; for fortune is common, and the future is invifible.

2. *He* surrendered himself to *Gylippus*.

3. *They* ſhew him thoſe that are buſy there.

4. Firſt then, *I* tell you my own opinion, and from whence *I* was excited to the deſcent.

5. Do not ye accuſe the people of the Athenians of folly, before the Grecians.

6. Demotheſenes and Diogenes have ſpoken well ; the one calling rich and ignorant men, golden ſheep ; the other, comparing them to figs upon precipices.

7. O Athenians, *I* requeſt this from you.

8. To give great and pompous epithets to trifling little circumſtances, would appear the ſame thing, as if a perſon would put a

Μηδεις ſυμφορα ονειδιζω<sup>5</sup>.  
κοινος γαρ ο τυχη, και ο<sup>no</sup>  
μελλω<sup>h</sup> αορατος.

Εκεινος ιαυτου ο Γυλιπ-  
πος παραδιδωμι.

Δεικνω αυτος ο εκει δια-  
τριβω<sup>h</sup>.

Και δη πρωτα, ſυ διειμι  
ο γνωμη ο εμος, και οθεν  
ορμω<sup>5</sup> προς ο καταβασις.

Μηδε αιρειω παρανοια, ε-  
ναντιον ο Ελλην, ο δημοσ ο  
Αθηναιος.

Καλως και ο Δημοσθενης  
και ο Διογενης ο μεν χρυſεος  
προβατον καλεω ο πλουσιος  
και απαιδευτος ο δε, ο επι ο  
κρημος<sup>8</sup> ſυκη απεικαζω αυ-  
τος.

Ω ανηρ Αθηναιος, ουτος  
ſυ δεομαι.

Θ μικρος πραγματιον πε-  
ριτιθημι μεγας και ſεμνος  
ονομα, ο αυτος αν φαινω<sup>mo</sup>,  
ως ει τις τραγικος προσωπει-

*great tragic mask upon an infant child.*

9. In the *Odyssey*, a person would compare *Homer* to the setting sun, whose greatness remains, without his violence.

10. ¶ If *Critias* and *Alcibiades* committed any transgression, the accuser blames *Socrates* for this; but because *Socrates* kept them temperate when they were young, does he seem to the accuser worthy of no praise?

11. But the *Chaldeans* came, entreating *Cyrus* to make peace with them.

12. *I manifested thy name to the men, whom thou hast given to me out of the world; thine they were, and thou hast given them to me, and they have kept thy word.*

13. What law is full of so much injustice and inhumanity, as to deprive of grateful acknowledgement the person who has given some of his property (to the state), and has done an humane and generous action.

14. *Nam si rebus animum intendas, non propter civitates comperies in gloria cives esse, sed ipsum sane contrarium, propter viros artibus præstantes, eorum patrias fuisse nobilitatas.*

15. *Quid hoc? ferisne, O Timon? Antestor, O Hercules! hei! in jus voco te de vulnere ad Areopagum.*

16. *Clavum fortunæ veteres dedere; et basin globosam pedibus subjecerunt; oculis etiam (eam) privarunt.*

ακ μεγας παις περιτιθημι<sup>69</sup>  
νηπιος.

Εν ὁ *Ὀδυσσεύς*, παρεικάζω<sup>50</sup> τις ἀν καταδυώ<sup>m</sup> ὁ Ὀμῆρος ἥλιος, ὅς, διχα ὁ σφοδρῆτος, παραμένω ὁ μεγέθος.

Εἰ μὲν τις πλημμελεῶ<sup>dual</sup> *Κριτίας* καὶ *Ἀλκιβιάδης*, οὐτος *Σωκράτης* ὁ κατηγορὸς αἰτιασάμ᾽ ὅτι δε νεὸς εἰμι αὐτὸς *Σωκράτης* παρασχῶ<sup>2</sup> σωφρων, οὐδεὶς ἐπαγὸς δοκεῖ ὁ κατηγορὸς ἀξίος εἰμι;

Ὁ δὲ *Χαλδαῖος* ἠκῶ<sup>2</sup>, δεομά ὁ *Κύρος* εἰρήνῃ ὅς ποιεῶ<sup>5</sup>.

Φανερῶ ὁ ὄνομα σὺ ὁ ἀνδρῶπες, ὅς δίδωμι ἐγὼ ἐκ ὁ κόσμος· σὸς εἰμι, καὶ ἐγὼ αὐτὸς δίδωμι, καὶ ὁ λόγος σὺ τηρεῶ.

Τίς εἰμι νόμος τοσούτος ἀδικία καὶ μισανθρωπία μετῶτος, ὥστε ὁ δίδωμι<sup>6h</sup> τις<sup>nc</sup> ὁ ἰδῖος<sup>p</sup>, καὶ ποιεῶ<sup>5h</sup> πρᾶγμα φιλανθρωπὸς καὶ φιλοδωρὸς, ὁ χάρις ἀποστερεῶ.

## CHAP. XXV.

Verbs of *asking, teaching, cloathing, and concealing*; and, sometimes, with the Attics, verbs of *giving, hurting, and accusing*, with their contraries, govern two accusatives.

Verba dandi, &c. *Eton.*

Sic et verba rogandi, &c.

Verba implendi, &c.

Verba dicendi, &c.

Verba connotantia, &c. *Wetten.*

Verba of asking, &c. *Bell.*

Verba dicendi, &c. *Holmes.*

1. **T**HE wicked always work some evil to those who are nearest them.

2. The king said to the maid, Ask of me what (thing) you will, and I will give it you.

3. Come then, If I buy you, what will you teach me?

4. It is fit that men should bear such things as they have done to others.

5. They have passed a decree to demand Pagasae from him, and have prevented him to fortify Magnesia.

6. I never said nor did any thing to him, for which he was ashamed.

7. They teach their servants arts, frequently spending much money upon them, but they neglect themselves.

Ὁ πονηρὸς αἰ κακὸς τις<sup>ne</sup>  
ἐργάζομαι ὁ ἐγγυτάτῳ αὐ-  
τοῦ εἰμι<sup>h</sup>.

Εἶπον ὁ βασιλεὺς ὁ κορα-  
σιον, Αἰτεῶ<sup>s</sup> ἐγὼ ὁ εἰάν (χρη-  
μα) δεῶ, καὶ δίδωμι σύ.

Φέρω δὴ, ἢν πριάμαι σύ,  
τις ἐγὼ διδασκῶ<sup>3</sup>;

Αναγκὴ ὁ ἀνθρώπος τοιοῦ-  
τος πασχω, εἴσπερ' ἀν' ὁ  
ἄλλος δρῶ<sup>5</sup>.

Καὶ Παγασαὶ ἀπαιτεῶ  
αὐτὸς ψιφίζω<sup>p</sup>, καὶ Μαγνη-  
σία κωλύω τεχιζῶ.

Θ' δεῶποτε αὐτοῦ οὐτε  
εἶπα οὐτε ποιεῶ οὐδεὶς, ἐπὶ  
ὅς<sup>d</sup> αἰσχυνῶ<sup>5</sup>.

Ὁ μὲν οἰκέτης ἐκδιδασκῶ<sup>m</sup>  
τεχνῇ, παμπολύς πολλὰ καὶ  
εἰς αὐτὸς ἀργυρίον ἀναλιπ-  
κῶ, ἑαυτοῦ δὲ ἀμελεῶ.

8. A person cannot *do his friends the most good* in war, any other way, than when seeming to be an enemy; nor can any one *hurt his enemies more*, than when seeming to be a friend.

9. ¶ Afterwards having observed Neoptolemus the actor becoming bold, and *doing the greatest evils to the state*, I having come in told it to you.

10. And in that day *ye shall ask me nothing*. Verily, verily I say unto you, that *whatever things ye shall ask from the father* in my name, he will give them to you.

11. Our domestics *do to us those things*, which we did not expect to suffer from any of the barbarians; and you have those for enemies, whom you benefited most.

ΟΥΤΕ ΑΝ ΦΙΛΟΣ ΤΙΣ ΠΟΙΩ<sup>58</sup>  
 ΑΛΛΩΣ ΦΩΣ, ΠΟΛΥΣ ΑΓΑΘΟΣ<sup>ρ</sup>  
 ΕΝ ΠΟΛΕΜΟΣ, Η ΠΟΛΕΜΙΟΣ ΔΟΚ-  
 ΕΩ ΕΙΜΙ· ΟΥΤΕ ΑΝ ΕΧΘΡΟΣ ΠΟ-  
 ΛΥΣ<sup>ρ</sup> ΒΛΑΠΤΩ<sup>50</sup>, ΑΛΛΩΣ ΠΩΣ,  
 Η ΦΙΛΟΣ ΔΟΚΕΩ ΕΙΜΙ.

ΠΑΛΙΝ ΤΟΙΟΥΝ ΚΑΤΕΙΔΩ  
 ΝΕΟΠΤΟΛΕΜΟΣ ὁ ὑποκριτής  
 ΤΥΓΧΑΝΑ ΑΔΕΙΑ<sup>ξ</sup>, ΚΑΚΟΣ ΔΕ  
 ΕΡΓΑΖΟΜΑΙ ὁ μέγας ὁ πόλις,  
 ΠΑΡΕΡΧΟΜΑΙ<sup>6</sup> ΕΙΠΟΝ ΕΙΣ ΣΥ<sup>ρ1</sup>.

ΚΑΙ ΕΝ ΕΚΕΙΝΟΣ ὁ ἡμέρα,  
 ΕΓΩ ΟΥΚ ΕΡΩΤΑΩ ΕΥΔΕΙΣ. Α-  
 ΜΗΝ, ΑΜΗΝ ΛΕΓΩ ΣΥ, ὅτι ὅσος  
 ΑΝ ΑΙΤΕΩ<sup>5</sup> ὁ πατήρ ΕΝ ὁ ΟΝΟ-  
 ΜΑ ΕΓΩ, ΔΙΔΩΜΙ<sup>3</sup> ΣΥ.

Ὅς ΠΡΟΣ ΜΗΔΕΙΣ ΒΑΡΒΑ-  
 ΡΟΣ ΠΑΣΧΩ<sup>3</sup> ΠΡΟΣΔΟΚΕΩ<sup>2</sup>, ΟΥ-  
 ΤΟΣ ΔΡΑΩ ΕΓΩ ὁ ΟΙΚΕΤΗΣ· ΚΑΙ  
 ὅς ΜΑΛΙΣΤΑ ΕΥΕΡΓΕΤΕΩ, ΟΥΤΟΣ  
 ΕΧΘΡΟΣ ΕΧΩ.

12. *Bonum aliquid facere in patriam conatur.*

13. *Pueros et ephebos contraria his docebatis.*



## CHAP. XXVI.

Participles govern the case of their own verbs.

Participia regunt casus, &c. *Eton.*

Idem, est ac, &c. *Wetten.*

Participles govern, &c. *Bell.*

Participia servant regimen, &c. *Holmes.*

1. **H**OWEVER it is possible that one giving trouble to the enemy, may afford safety to his friends.

2. I having seized some of them, devoured them, as was right, being robbers.

3. They, seeing their masters also obeying, immediately obeyed.

4. If any person thinks things contrary to me, looking into their works, he shall find them bearing witness to my words.

5. They having forgot the first things, or rather indeed the whole subject.

6. ¶ Thinking that a man who had once taken a bribe, and been corrupted by money, could not remain a safe judge of things useful to the state.

7. Then again talking of the great loss, which had happened to us; thinking that we should spend the rest of our life, as having been deprived of a father.

Εἰμι δὲ ἀλλὰ παρεχω  
πραγμα<sup>p</sup> ὁ πολεμιος<sup>p</sup>, ὁ φι-  
λος ασφαλειᾷ παρεχω.

Εγὼ συλλαμβανω<sup>6</sup> αὐτος  
τις, ὥσπερ εἰκος εἰμι, κατα-  
φαγω<sup>2</sup> λῃστης εἰμι.

Ὁ δὲ, ὁρῶ καὶ ὁ δεσπο-  
της παιθω<sup>m</sup>, ταχυ παιθω<sup>m2</sup>.

Εἰ τις ὁ ἐναντιος ἐγὼ  
γινωσκω, ὁ ἐργον αὐτος ἐ-  
πισκοπεῶ, εὕρισκω αὐτος  
μαρτυρεῶ ὁ ἐμος λογος.

Ὁ πρῶτος ἐπιλανθανο-  
μαι<sup>6</sup>, μαλλον δὲ καὶ ὁ ὑπο-  
θεσις ὁλος.

Ἦγεομαι ὁ ἀπαξ λαμβανω<sup>6h</sup>, καὶ διαφθειρω<sup>6</sup> ὑπο  
χρημα<sup>p</sup>, οὐδὲ κριτης ἐτι ὁ  
συμπερω ασφαλις μὲν ὁ πο-  
λις.

Τότε δὲ αὐ περὶ ὁ συμφο-  
ρα<sup>8</sup> διεξείμι<sup>6</sup>, ὅσος ἐγὼ γιν-  
ομαι<sup>7h</sup> εἰμι<sup>o</sup>. ἀτεχνως ἠγεο-  
μαι, ὥσπερ πατὴρ στερεω<sup>5</sup>,  
διαγω<sup>3</sup> ὁ ἐπειτα βιος.

8. Wealth is rather the servant of evil than of good; *furnishing opportunity for indulgence, and enticing young men to pleasures.*

9. Most of us are affected like Telemachus; for he, thro' inexperience, or rather ignorance of good, *having seen Nestor's house containing couches, tables, vestments, carpets, and pleasant wine, did not call him happy, who was provided with necessary and useful things; but with Menelaus, having beheld ivory, gold, and amber, he was struck with admiration.*

Πλουτος κακια μαλλον η καλοκαγαθια ὑπηρετης εἰμι· ἐξουσια μὲν ὁ ῥαθυμια παρσκευαζω, ἐπὶ δὲ ὁ ἡδονη<sup>a</sup> ὁ νεος παρακαλεω.

Ὁ πολυς ὄ<sup>nc</sup> ὁ Τηλεμαχος<sup>b</sup> πασχω· καὶ γὰρ ἐκεῖνος, ὑπο ἀπειρια<sup>c</sup>, μαλλον δὲ ἀπειροκαλια, ὁ μὲν Νεστωρ εἶδω<sup>d</sup> οικια κλινη εχω, τραπέζα, ἱματιον, στρωμα, οἶνος ἡδυσ, οὐκ μακαριζω<sup>e</sup> ὁ ευπορεω<sup>aih</sup> ὁ ἀναγκαιος η καὶ χρησιμος· παρα δὲ ὁ Μενελαος θεαομαι<sup>f</sup> ἐλεφας, καὶ χρυσος, καὶ ηλεκτρον, ἐκπλησσω<sup>g</sup>.

10. Vidi reges et satrapas nostros, mendicantes apud eos, et *primas literas docentes.*

11. Plures futuri sunt *vos redarguentes, quos nunc ego compescebam.*

12. *Deos et heroas precati, fines ita transierunt.*

## CHAP. XXVII.

Passive verbs take a genitive, of the agent, after them, which is governed by a preposition understood or expressed.

Passiva exigunt genitivum, &c. *Etsi.*

Genitivum etiam cum, &c. *Wetten.*

Passive verbs will have, &c.

Sometimes the preposition, &c. *Bell.*

Passiva fere exigunt, &c. *Holmes.*

1. **SUCH** things are done by bad poets of themselves; and by good ones, for the actors.

Τοιούτος ποιῶ, ὑπο μὲν ὁ φαυλὸς ποιητὴς δια αὐτοῦ· ὑπο δὲ ὁ ἀγαθὸς, δια ὁ ὑποκριτῆς.

2. They are named philosophers by us.

Φιλοσοφὸς πρὸς ἐγὼ ὀνομαζῶ.

3. It is one of the most shameful things, that we should be seen throwing away, not only the cities and places, of which we were once possessors, but even the auxiliaries and opportunities that were furnished by fortune.

Εἰμι ὁ αἰσχυρὸς<sup>ε</sup>, μὴ μόνον πόλεις<sup>ε</sup> καὶ τόπος, ὅς εἰμι ποτε κυρίως, φαίνω προσημι<sup>τ</sup>, ἀλλὰ καὶ ὁ ὑπο ὁ τυχὴν παρασκευαζῶ<sup>5h</sup> συμμαχος τε καὶ καμρός.

4. No action of any account was done by them.

Πραττώ<sup>5</sup> ἀπο αὐτοῦ οὐδεὶς ἐργὸν ἀξιολόγος.

5. I seek truth, by which no person was ever injured; but he is injured who remains in his error and ignorance.

Ζητέω ὁ ἀληθεῖα, ὑπο ὅς οὐδεὶς ποπότε βλαπτῶ<sup>δ</sup>. βλαπτῶ δὲ ὁ ἐπιμενῶ<sup>h</sup> ἐπὶ ὁ ἑαυτοῦ ἀπατῆ<sup>ε</sup> καὶ ἀγνοία.

6. He has been honoured by God and by men.

Πρὸς Θεὸς καὶ πρὸς ἀνθρώπος τιμῶ.

7. I was thus taught by my country and yours, to submit to

Παίδευω<sup>5</sup> οὕτως ὑπο ὁ ἐμὸς τε καὶ ὑμέτερος πα-

my seniors, not only brothers, but citizens also.

8. ¶ Quintianus having taken his stand, in the entrance of the amphitheatre, having drawn his small sword, rushed suddenly on Commodus, and called out with a loud voice, *that he had been sent to him by the senate; and not having quickly wounded him, but whilst he delayed about the uttering of the words and shewing of his sword, being seized by the king's life guards, he suffered punishment for his madness.*

9. The people were destroyed, not only being beat down by the soldiers, or trampled upon by the horses, but also being oppressed by the multitude.

10. Pertinax having said such things, encouraged the senate very much, and being applauded by all, and having received all honour and reverence from them, he returned into the royal court.

11. *Superatus a morte.*

12. Oportebat quidem me forsan prolixa dicere, quoad tam multa a te accusatum.

τρεις, ὁ πρεσβυς, ου μόνον ἀδελφος, αλλα και πολιτης ὑπείκω.

Ὑφίστημι<sup>δ</sup> ὁ Κύντιανος, ἐν ὃ ὁ ἀμφιθεατρον εἰσοδος, γυμνω<sup>δ</sup> ὁ ξιφίδιον, ἐπερχομαι<sup>δ</sup> τε ἀφινιδίως ὁ Κομμοδος<sup>ε</sup>, και μεγας φωνη προειπον<sup>η</sup>, ὑπο ὁ συγκλητος αὐτος<sup>α</sup> ἐπιτεμπω τιτρωσκω<sup>στ</sup> μη φθανω<sup>στ</sup>, αλλα ἐν ὃς περι ὁ ῥημα προφορα<sup>α</sup> ἀσχολεω<sup>ρ</sup>, και ὁ δειξίς ὁ ξίφος, συλλαμβανω<sup>σ</sup> ὑπο ὁ σωματοφυλαξ ὁ βασιλευς, δικη ἀνοια ὑπεσχω<sup>δ</sup>.

Φθειρω<sup>ρ</sup> ὁ δημος, ου μόνον βαλλω ὑπο ὁ στρατιωτης, ουδε πατεω ὑπο ὁ ἵππος, αλλα και ὑπο ὁ πλεθος ὠθεω.

Τοιουτος ὁ Περτιναξ εἶπον, ὑπερεῖδω τε ὁ συγκλητος βουλη, και προς πας ευφημιζω<sup>σ</sup>, πας τε τιμη<sup>ε</sup> και αἰδως πᾶρα αὐτος τυγχανω<sup>δ</sup>, εἰς ὁ βασιλειος ἐκνεύχεται<sup>ε</sup> αὐλη.

## CHAP. XXVIII.

The accusative is often put absolutely, *κατα* being understood.

Adjectiva si subintelligatur *κατα*, &c.

Quædam nomina, &c.

Passiva per synecdochen, &c.

Ubique locus est, &c. *Eton.*

Plurima nomina post se habent, &c.

Verba jurandi, &c. *Wetten.*

To the genitive of measure, &c.

Many adjectives have an accusative, &c.

Many verbs, both in the active, &c.

The passives of such active, &c.

The participles of, &c. *Bell.*

Accusativum regunt quæ, &c.

Passiva regunt accusativum, &c. *Holmes.*

1. **SOME** persons without crowns, appear to have *their legs* and *heads* torn.

2. Wilt thou kill me, as thou killedst the Egyptian yesterday?

3. I feel pain *in my head*.

4. No one of men is wise *in all things*.

5. A stone of an hundred feet *in length*.

6. Having been deprived of *the empire*.

7. I venture to be wise, *as to human wisdom*.

Ὁ δὲ ἀστεφανωτός, ὁ κλη-  
μὴ καὶ ὁ κεφαλὴ δοκεῖ τρι-  
βω<sup>97</sup>.

Μὴ ἀναγρῶ<sup>4</sup> ἐγὼ σὺ θε-  
λῶ, ὅς τρεπὸς ἀναγρῶ<sup>5</sup> ἐχθὲς  
ὁ Αἰγυπτίος;

Ἀλγῶ ὁ κεφαλὴ.

Οὐδεὶς ἀνθρώπος αὐτὸς ἀ-  
πας σοφός.

Λίθος ὁ μὲν μῆκος πέντε<sup>5</sup>  
ἑκατόν.

Ἀφαιρῶ<sup>5</sup> ὁ ἀρχή.

Ὁ ἀνθρώπινος σοφία, κιν-  
δυνεύω εἰμι σοφός.



8. Or who, being a slave to pleasures, would not be shamefully affected, both *in body and mind*?

9. ¶ Homer is worthy to be praised *for many other things*, and especially because he alone of the poets knows what it becomes him to do.

10. None of the immortals can escape *thee*.

11. Into whatsoever city you will have come, you will be meaner than the citizens, *in all things*.

12. One of them was advising me to take pleasure *in every thing*, and to pursue this alone above all; for that this was happiness.

13. Endeavour to be laborious *in your body*, and wise *in your mind*; that with the former you may be able to execute your designs, and with the latter may know to foresee useful things.

14. Do not disturb nor examine him; for he is drunk, so that he could not answer you, stammering *with his tongue*.

15. I saw a fair woman and very long *as to her neck*, so that she seemed to be the daughter of a swan.

16. The man appears *magnanimous in his life*, and correct *in his knowledge*.

Ἡ τις οὐκ ἀν, ὃ ἡδονῇ δυνάμει, αἰσχροῦ διατίθημι<sup>50</sup>, καὶ ὁ σῶμα καὶ ὁ ψυχῇ;

Ὅμηρος ἄλλος τε πολὺς ἄξιός ἐπαινεῶ, καὶ δὴ καὶ ὅτι μόνος ὁ ποιητής, οὐκ ἀγνοεῖ ὅς δὲ ποιεῶ αὐτός.

Σὺ οὐτε ἀθάνατος φησὶ-  
μος οὐδεὶς.

Εἰς ἵποιος ἀν πόλιν ἀφικνεομαι<sup>6</sup>, ὁ πολίτης, πᾶς, μικρὸς εἰμι.

Ὁ μὲν αὐτὸς παραίνεω ὁ πᾶς ἡδοναί, καὶ μόνος οὗτος ἐκ πᾶς μετεῖμι, οὗτος γὰρ εἰμι ὁ εὐδαιμόνων<sup>7</sup>.

Πειρώ<sup>m</sup> ὁ μὲν σῶμα εἰμι φιλοπονος<sup>n</sup>, ὁ δὲ ψυχῇ φιλοσοφος· ἵνα ὁ μὲν ἐπιτελεῶ δύναμαι ὅ<sup>ne</sup> δοκεῖ<sup>5b</sup>, ὁ δὲ προσρᾶν ἐπιστάμαι ὁ συμφερω<sup>h</sup>.

Μὴ ἐνοχλεῶ αὐτὸς μηδὲ ἀνακρίνω· μεθύω γὰρ, ὥστε οὐκ ἀν ἀποκρινομαι<sup>50</sup> σὺ, ὁ γλωσσοῦ διολισθαίνω.

Εἶδω<sup>2</sup> λευκὸς μὲν τις, καὶ ἐπιμηκής ὁ τραχηλός, ὡς εἰ-  
κάζω κυκνὸς θυγατὴρ εἰμι.

Φαίνω<sup>m</sup> ὁ ἀνὴρ ὁ μὲν ζῶν ὑψηλοφρων, ὁ δὲ γινώσκων κερδῶν.

17. Because the barbarians are more slavish *in their manners* than the Grecians, and those of Asia than those of Europe, they remain under the despotic government, *in nothing* murmuring.

18. Timæus is full of the other fault, (I mean the frigid style;) a man, *in other things*, well enough.

19. The keen and ready witted are, *for the most part*, readily excited to passions; and are borne along bounding, as ships without ballast.

20. The one was laborious and manlike, and squalid *as to her hair*, full of hardness *as to her hands*, girt up *as to her robe*, full of dust, as my uncle was, when he polished the stones; the other was very handsome, neat *as to her dress*, and graceful *as to her gesture*.

21. Moreover *as* some of the letters are vowels, which perfect a sound by themselves; *so* we may remark of expressions themselves; some of them, *in the manner* of vowels, are of themselves expressive.

22. I hope, if you turn yourself *to the way* towards virtue, that you will be an admirably good performer of good and honourable things.

Δια ὃ<sup>nc</sup> δουλικοί<sup>n</sup> εἰμι ὁ ἦθος ὃ μὲν βαρβαρος ὁ Ἕλληνας, ὃ δὲ περὶ ὁ Ἀσία<sup>a</sup> ὁ περὶ ὁ Εὐρώπη, ὑπομεινῶ ὁ δεσποτικός ἀρχή<sup>a</sup>, οὐδείς<sup>nc</sup> δυσχεραίνω.

Ὁ ἕτερος<sup>nc</sup>, (λέγω δὲ ὁ ψυχρός<sup>b</sup>), πλήρης ὁ Τιμαίος· ἀνὴρ, ὁ μὲν ἄλλος, ἱκανός.

Ὁ τε ὄξύς καὶ ἀγχινοός, ὥς ὁ πολὺς<sup>nc</sup>, καὶ πρὸς ὁ ὀργὴ ὄξυρρόπος εἰμι καὶ ἀτῶ φέρω, ὥσπερ ὁ ἀνερματιστός πλοῖον.

Εἰμι ὁ<sup>f</sup> μὲν ἐργατικός καὶ ἀνδρικός, καὶ ἀνχημένος ὁ κομὴ, ὁ χεὶρ τυλός<sup>p</sup> ἀναπλεώς, διαζωννύμι<sup>7h</sup> ὁ ἐσθῆς, τιτανός καταγεμῶ<sup>h</sup>, ὁῖος εἰμι ὁ θείος, ὅποτε ξεῶ<sup>o</sup> ὁ λιθός· ὁ<sup>f</sup> ἕτερος δὲ μάλα εὐπροσώπος, καὶ ὁ σχῆμα εὐπρεπής, καὶ κοσμίος ὁ ἀναβολή.

Ἐτι ὁ<sup>s</sup> τρόπος ὁ στοιχείων ὁ μὲν εἰμι φωνηίς, ὁ<sup>s</sup> καὶ κατὰ ἑαυτοῦ φωνὴ ἀποβλεῶ· ὁ αὐτός τρόπος εἰμι ἐπινοῶ<sup>5</sup> καὶ ἐπὶ ὁ λέξις<sup>5</sup>· ὁ μὲν αὐτός, τρόπος τις ὁ φωνηίς, ῥήτος εἰμι.

Ἐλπίζω, εἰ ὁ πρὸς ὁ ἀρετῇ ὁδὸς τρέτω<sup>o</sup>, σφοδρὰ ανσυ ὁ καλὸς καὶ σεμνὸς ἐργατὴς ἀγαθὸς γίνομαι<sup>o</sup>.

23. Harum artium ego jamadmodum cupidus sum; præsertim si suffecerit mihi eadem scientia, ad homines bonos *quoad animas*, et ad pulchros *quoad corpora*.

## CHAP. XXIX.

Neuters in the plural have commonly verbs singular.

Neutra pluralia gaudent, &c. *Eton.*

Netrum plurale gaudet, &c. *Watten.*

A neuter plural is generally, &c. *Bell.*

Nomen neutrum plurale, &c. *Holmes.*

1. *THE animals run.*

Ζῶον τρεχω.

2. *Things are plainer, when compared together.*

Παλληλος εμι φανερος.

3. *All things which the father hath are mine.*

Πας ὅσος εχω ὁ πατηρ εμος εμι.

4. *Do you not know that your bodies are members of Christ?*

Ουκ ειδω<sup>m7</sup> ὅτι ὁ σωμα συ μελος Χριστος εμι;

5. *What then are these things?*

Ουτος ουν τις εμι;

6. *Not things, but the opinions of things trouble men.*

Ταρασσω ὁ ανθρωπος, ουν ὁ πραγμα, αλλα ὁ περι ὁ πραγμα<sup>E</sup> δογμα.

7. *The good things which you promised to do to us, when you received the money, have been accomplished by you already.*

Ὅς ὑπισχνεομαι<sup>2</sup> ποιω<sup>3</sup> αγαθος εγω, ὅτε λαμβανω<sup>2</sup> ὁ χρημα<sup>P</sup>, αποτελω συ<sup>d</sup> ηδη.

8. *The sheep follow him, because they know his voice.*

Ὁ προβατον αυτος ακολουθεω, ὅτι ειδω<sup>m7</sup> ὁ φωνη αυτος.

9. *How are the things not good, which men receive from*

Πως ουκ εμι αγαθος, ὅσος λαμβανω ὁ ανθρωπος

fortune? or again, how *are the contrary things* not bad?

10. ¶ Ye use the earth and sky for an house, and ye have as many couches as there can be beds on the earth; and ye reckon as your coverings, not all the wool that *sheep produce*, but all the bushes that *the mountains and the plains send forth*.

11. Whoever knows good and bad tragedy, knows also epics; for *the qualities* which the epopeia has, *are* in tragedy.

12. Riches, honours, titles, crowns, and *whatever other things have* their outside decked in theatrical splendor, cannot to a wise man at least, seem exceeding good things, the very despising of which is no moderate excellence.

13. I shall relate how *each of these things have been done*, according to their times.

14. *Let these things be sufficient* for you, *let them always be* as principles.

15. Let silence generally prevail, or *let necessary things be spoken*, and in few words.

16. And it shall be, when ye shall have sounded with the trumpet, let all the people shout together, and whilst they are shouting, *the walls of the city shall fall* of their own accord, and all the

παρα ὁ τυχή; ἢ πάλιν, ὁ ἐναντίος πῶς οὐκ εἰμι κακός;

Οἰκία μὲν χρᾶσθαι γαίαν τε καὶ οὐρανόν, κλινὴ δὲ σὺν εἰμι ὅποσος γινομένη<sup>60</sup> ἀνενή ἐπὶ γαῖαν<sup>61</sup> στρώμα δὲ νομίζω, οὐκ ὅποσος προβάτον φωνῶν ἐρίον<sup>62</sup>, ἀλλὰ ὅποσος φρυγανὸν ὄρος τε καὶ πεδίον ἀνιημι.

Ὅστις περὶ τραγωδία<sup>63</sup> εἶδεν<sup>64</sup> σπουδαίως καὶ φανταστικῶς, εἶδεν καὶ περὶ ἐπικῶν· ὅς γὰρ ἐποποιία ἐχῶ, ὑπαρχῶ ὁ τραγωδία.

Πλούτος, τιμὴ, δόξα, τυραννίς, καὶ ὅσος δή ἄλλος ἐχῶ πολὺς ὁ ἐξωθεν προστραγῶδεν<sup>65</sup>, οὐκ ἀνὴρ ὅγε φρονιμὸς, δοκεῖ<sup>66</sup> ἀγαθὸς ὑπερβαλλῶ<sup>67</sup>, ὅς αὐτὸς<sup>68</sup> ὁ περιφρονεῖ<sup>69</sup> ἀγαθὸς<sup>70</sup> οὐ μετρίως.

Ὡς ἐκαστὸς<sup>71</sup> οὗτος πρᾶσσω, κατὰ χρόνον, διηγέομαι.

Οὗτος σὺ ἀρκεῖ, αἰεὶ δογμα εἰμι.

Σιωπὴ ὁ πολὺ εἰμι, ἢ λαλεῖν ὁ ἀναγκασμένος, καὶ διαολιγὸς<sup>72</sup>.

Καὶ εἰμι, ὡς ἀνὴρ σαλπίζω ὁ σαλπιγξ, ἀνακραζῶ<sup>73</sup> πᾶς ὁ λαὸς ἅμα, καὶ ἀνακραζῶ<sup>74</sup> αὐτός, πίπτω<sup>75</sup> αὐτομάτως ὁ τεῖχος ὁ πόλις, καὶ εἰσέρχομαι πᾶς ὁ λαός, ὄρμαιν<sup>76</sup>.

people shall enter, each one *ἕκαστος* *κατὰ* *πρῶτον* *εἰς*  
rushing forward into the city. *ὁ* *πολις*.

17. Domus quidem tibi bene habet, et *mancipia* omnia,  
et equi sanè, et canes, et *prædia*, et quæcunque possides  
pulchrè *disposita sunt*.

18. O stulti, nescientes quantis terminis *negotia* mortuo-  
rum et vivorum *discreta sunt*, et *qualia sunt* apud nos.

## CHAP. XXX.

The primitive pronoun is used in the genitive, instead of  
the possessive pronoun.

The genitives of primitive, &c. *Bell*.

Græci substantivo sæpe, &c. *Holmes*.

1. **T**HEN Jesus said, Let  
thou her alone, she has kept it  
until the day of *my* burial.

2. Fear not, daughter of Sion,  
lo! *thy* king cometh, sitting up-  
on the colt of an ass.

3. And that they may not  
gladly see the place, where they  
killed *our* auxiliaries.

4. And the steward said in  
himself; What shall I do, since  
*my* Lord takes *my* stewardship a-  
way? I am not able to dig, I am  
ashamed to beg.

5. You say right, for I cured  
*your* burns, when lately you came  
up half burnt.

Εἶπον οὖν ὁ Ἰησοῦς, Ἀφῆ-  
μι<sup>6</sup> αὐτος, εἰς ὃ ἡμέρα ὁ εἰ-  
ταφιασμός ἐγὼ τηρεῖ αὐτος.

Μη φοβέω, θυγατὴρ Σιών,  
ἰδοὺ, ὁ βασιλεὺς σου ἐρχομαι,  
καθῆναι ἐπὶ πῶλος<sup>a</sup> ἑνός.

Καὶ ὅπως μὴ ὁ χωρίον  
ἡδεὺς ὄρῃ, ἐνθα κατακαίνω<sup>2</sup>  
ἐγὼ ὁ συμμαχος.

Εἶπον δὲ ἐν ἑαυτοῦ ὁ οἰκ-  
ονομος· Τίς ποιῶ, ὅτι ὁ  
Κυριὸς ἐγὼ ἀφαιρῶ<sup>m</sup> ὁ οἰκ-  
ονομία ἐγὼ; σκαπτῶ οὐκ ἰσ-  
χῶ, ἐπαίτῶ ἀισχυνομαι.

Εὐ λέγω, ὅτι συ ὁ ἐγκαυ-  
μα ἰαομαι, ὅτε πρῶτον αἰεζ-  
χομαι<sup>6</sup> ἡμιφλεκτός.



6. ¶ Do you then, *my son*, be strong in the grace which is in Jesus Christ.

7. If ye keep *my* commandments ye shall remain in *my* love; as I have kept my father's commandments, and I remain in his love.

8. Now *my* soul is troubled, and what shall I say? Father, save me from this hour; but, for this did I come to this hour. Father, glorify *thy* name. Then did a voice come from heaven; I have glorified it and will again glorify it.

9. And the book of this law shall not depart out of *thy* mouth, and thou shalt meditate in it, by day and by night, that thou mayest know to do all the things that are written; then shalt thou be directed right, and thou shalt rightly direct *thy* ways, and then shalt thou understand.

10. Num major es patre *nostro*?

11. Filius *tuus* vivit.

Σὺ οὖν, τέκνον ἐγώ, ἐν-  
δυναμώ<sup>m</sup> ἐν ὁ χάρις ὁ<sup>d</sup> ἐν  
Χριστὸς Ἰησοῦς.

Εὰν ὁ ἐντολὴ ἐγὼ τηρῶ<sup>5</sup>,  
μένω ἐν ὁ ἀγάπῃ ἐγὼ καθὼς  
ἐγὼ ὁ ἐντολὴ ὁ πατὴρ ἐγὼ  
τηρῶ, καὶ μένω αὐτὸς ἐν ὁ  
ἀγάπῃ.

Νυν ὁ ψυχὴ ἐγὼ ταρασ-  
σω<sup>7</sup>, καὶ τίς εἰπῶ; Πατὴρ,  
σώζω<sup>5</sup> ἐγὼ ἐκ ὁ ὥρα οὗτος.  
ἀλλὰ, διὰ οὗτος<sup>a</sup> ἐρχομαί  
εἰς ὁ ὥρα οὗτος. Πατὴρ, δο-  
ξάζω<sup>5</sup> σὺ ὁ ὄνομα. Ἐρχομαί  
οὖν φωνὴ ἐκ ὁ οὐρανός, Καὶ  
δοξάζω<sup>5</sup> καὶ πάλιν δοξάζω<sup>3</sup>.

Καὶ οὐκ ἀφίστημι<sup>m</sup> ὁ βίβ-  
λος ὁ νόμος οὗτος ἐκ ὁ στόμα  
σου, καὶ μελετῶ ἐν αὐτῷ,  
ἡμέρα καὶ νύξ, ἵνα εἶδῃ ποι-  
ῶ πάς ὁ γράφω<sup>7h</sup>. τότε ευ-  
οδώ, καὶ ευοδώ ὁ ὁδὸς σου,  
καὶ τότε συνίημι.

## CHAP. XXXI.

An impersonal verb governs the dative.

Χρῆ, πρέπει, and δεῖ, *it behoveth*, govern the accusative, with the infinitive.

Δεῖ and χρῆ, signifying *necessity* or *want*, ἐλλείπει, μέλει, διαφύει, μετίστι, εἰδέχεται, with their compounds, govern the genitive and dative.

Impersonalia exigunt, &c. *Eton.*

Idem est manente, &c.

Quod ad particularia, &c. *Wetten.*

Impersonal verbs govern, &c. *Bell.*

Huc referantur, &c.

But δεῖ, χρῆ, &c. *Holmes.*

1. *WHO* ought to seek for death, as the remedy of the troubles in age.

Ὅς<sup>p</sup> χρῆ<sup>2</sup> διώκω ὁ θάνατος, ὡς ὁ ἐν ὁ γήρας<sup>3</sup> κακός φαρμακόν.

2. The definition is entirely worthy of praise, as having all things which a good definition should have.

Πανυ επαίνος ἀξίος ὁ ὁρος, ὡς πᾶς ἐχω ὅσος δεῖ ὑγιῆς ὁρος ἐχω.

3. But should not *Vulcan* pity *Achilles*, being the son of *Thetis*?

Ὁ Ἥφαιστος δὲ οὐ δεῖ<sup>2</sup> ἐλεῶ<sup>5</sup>, Θετὶς υἱὸς εἰμι, ὁ Ἀχιλλεύς;

4. And he said this, not that he cared about the poor, but because he was a thief, and had the bag, and carried the things that were put in it.

Εἰπον δὲ οὗτος, οὐχ ὅτι περὶ ὁ πτωχός<sup>6</sup> μέλει αὐτός, ἀλλὰ ὅτι κλεπτὴς εἰμι, καὶ ὁ γλοσσοκομὸν ἐχω, καὶ ὁ βαλλῶ<sup>1h</sup> βασταζῶ<sup>2</sup>.

5. Tell me plainly thus, what is this dress? or what need had you of the journey down?

Λέγω οὕτωςι πῶς ἄπλως, τίς ὁ στολή; τίς<sup>nc</sup> συ ὁ κατῶ πορεία δεῖ<sup>5</sup>;

6. *I myself have a share in the service.*

7. My friends, a most excellent man is come to us; for *all men ought now to know* this man's deeds.

8. *I do not repent* that I killed your son, but that I did not kill you also.

9. You say a pleasant thing, if *I must* first become a musician and then be a wise man.

10. It has been written; Thou shalt not muzzle the ox treading out the corn. *Does not God care* about the oxen?

11. *I do not care about you.*

12. *Children ought to inherit* as well their parents' friendship, as their fortune.

13. *It is less allowable for princes,* than for private persons, to be unjust.

14. If you appear to them to speak the truth, *you will have no need of any things,* but go away, having taken your own things.

15. ¶ For he having a navy, *we need swift galleys,* that our force may fail safely.

16. I shall try to make him, who gave these things to us, never to repent of his journey to me.

17. *Ye must hate* those who write things contrary to law, and think no one of such things to be

Εμάντου μετισταί ὁ δίκαιος.  
κονία.

Ανὴρ φίλος, ἦκω ἐγὼ ἀνὴρ ἀγαθός· νυν γὰρ ἡδὴ πᾶς ἀνθρώπος δεῖ εἰδῶ<sup>7</sup> ὁ οὗτος ἐργον.

Οὐχ ὅτι ἀποκτείνω σὺ ὁ υἱὸς μεταμέλει ἐγὼ, ἀλλὰ ὅτι καὶ σὺ προσἀποκτείνω<sup>5</sup>.

Χαρίζεις λέγω, εἰ προτερον κιθαρωδὸς γινομαι<sup>6</sup>, καὶ εἶτα εἰμι σοφὸς χρῆ.

Γράφω· Οὐ φημι βουεῖς ἀλοῶν. Οὐ περὶ ὁ βουεῖς<sup>8</sup> μέλει ὁ Θεός;

Οὐδεὶς<sup>9</sup> ἐγὼ μέλει σὺ<sup>9</sup>.

Πρέπει ὁ παῖς, ὥσπερ ὁ εὐσταθής, οὕτω καὶ ὁ φίλος ὁ πατρικὸς κληρονομεῖ.

Ὁ βασιλεὺς ἥττον ἐξεστίν ἀδικεῖν<sup>2</sup>, ἢ ὁ ιδιωτὴς.

Ἄν δοκῶ ἀληθὴς<sup>9</sup> λέγω ἐκεῖνος, οὐδεὶς<sup>2</sup> σὺ δεῖ πράγμα, ἀλλὰ λαμβάνω<sup>6</sup>, ἀπειμι, ὁ σέαυτε.

Δεῖ γὰρ, ἐχὼ ἐκεῖνος ναυτικός, καὶ ταχὺς τριήρης ἐγὼ, ὅπως ἀσφαλῶς ὁ δύναμις πλέω.

Ὁ μὲν οὗτος δίδωμι ἐγὼ, πείρω<sup>11</sup> ποιεῶ, μηποτέ μεταμέλει<sup>5</sup> ὁ πρὸς ἐγὼ ὁδός.

Χρῆ σὺ μισῶν ὁ ὁ παράνομος γραφῶ<sup>11</sup>, καὶ μηδεὶς μικρὸς ἡγεομαι εἰμι ὁ τοι-

small, but every one exceedingly great.

18. *It becomes all persons to make libations, and to sacrifice, and offer first fruits, chastely, and not disorderly, nor carelessly, nor meanly, nor beyond their ability.*

19. *Do ye wish that we should lay a fine on those who do not do this, or are you far from desiring it?*

20. *Sending out the sheep one by one into the pasture, having commanded the ram, what things he had to do for me.*

21. *You may use, as winter quarters for the army, Lemnos, and Thasos, and Sciathos, and the other islands in this place; in which there are harbours, and corn, and all things which are necessary for armies.*

22. *For Jupiter, having begot Hercules and Tantalus, made the one immortal, on account of his virtue, and punished the other with the severest sufferings, upon account of his wickedness; of which examples we, making use, should aim at excellence.*

23. *The people answered to him, We have heard from the law, that Christ remains for ever; and how dost thou say that the son of man must be lifted up?*

οὗτος, ἀλλὰ ἕκαστος ὑπερμεγέθης.

Σπειδω, καὶ θυω, καὶ ἀπαρχομαι, ἕκαστος προσηκει, καθαρῶς, καὶ μὴ ἐπισεσυρμένως, μὴδὲ ἀμελῶς, μὴδὲ γλισχρῶς, μὴδὲ ὑπὲρ δυναμικῶς<sup>α</sup>.

Βουλομαι ζημια ὁ μὴ ποιῶ<sup>1b</sup> γραφῶ<sup>3</sup>, ἢ πολὺς γέ δει;

Μονος<sup>π1</sup> παρημι<sup>6</sup> ὁ πρόβατον εἰς ὃ νομή, ἐντελλω<sup>ms5</sup> ὁ κρις, ὅποσος χρη<sup>2</sup> πρᾶσω αὐτος ὑπὲρ ἐγώ<sup>5</sup>.

Ὑπαρχει συ<sup>π1</sup> χειμαδίου<sup>3</sup> χρασμαὶ ὁ δυναμὶς, Λημνος, καὶ Θάσος, καὶ Σκιαθος, καὶ ὁ ἄλλος ὁ ἐν οὗτος ὁ τόπος νησος· ἐν ὅς καὶ λιμὴν, καὶ σίτος, καὶ ὅς<sup>α</sup> χρη στρατεύμα πας ὑπαρχῶ.

Ζεὺς γὰρ Ἡρακλῆης καὶ Τανταλὸς γενναῶ<sup>5</sup>, ὁ μὲν, διὰ ὁ ἀρετῇ<sup>α</sup>, ἀθάνατος ποιεῶ, ὁ δὲ, διὰ ὁ κακίᾳ, ὁ μέγας τιμωρία κολάζω· ὅς χρη παραδειγμα χρασμαὶ, ὀρεγώ<sup>in</sup> ὁ καλοκαγαθία<sup>6</sup>.

Αποκρίνομαι<sup>p</sup> αὐτος ὁ ὄχλος, Ἐγὼ ἀκουῶ<sup>5</sup> ἐκ ὁ νόμος, ὅτι ὁ Χριστὸς μένω εἰς ὁ αἰών· καὶ πῶς συ λέγω, ὅτι δεῖ ὑψῶ<sup>5</sup> ὁ υἱὸς ὁ ἀνθρώπος;

24. How then will you be of no consequence? *who are required to be of consequence in those things alone that are in your power, in which you may be most worthy.*

25. If he who censures those who write to instruct, would consider these things particularly, *I think* he would no longer take the contemplation of the present subjects to be superfluous and useless.

26. *We must learn from nothing else than art, this most important thing, that there are some of the things in writing, which depend on nature alone.*

27. It is doubtful whether *these animals which are called irrational have not some share of reason; for perhaps, although all partake not of that which is uttered by the voice, which they name enunciative, yet they do of that which is in the mind, which they call internal, some more and some less.*

28. Si bonum aliquem amicum paraturi fimus, *nos ipsos bonos oportet esse, et dicere pulchra et facere.*

29. Sive res, five aurum dicaveris, aliis quidem aliquando possessionem et prædam dicaveris; *deo vero parva est cura aurificum tuorum.*

Πως δε ουδεις ουδαμος ε  
ειμι; ος εν μονος ειμι τις  
δει ο επι συ<sup>d</sup>, εν ος εξεστι  
συ ειμι πολυς αξιος.

Ει ουτος επιλογιζομαι<sup>s</sup>  
κατα εαυτου<sup>pne</sup>, ο ο χρηστο-  
μαθων επιτιμαω<sup>s</sup>, ουκ αν  
ετι, εγω δοκει, περισσος και  
αχρηστος ο επι ο<sup>s</sup> προκει-  
μαι<sup>bg</sup> ηγεομαι<sup>so</sup> θεωρια.

Ο δε κυριος τε και αυτος,  
ο ειμι τις ο εν λογος<sup>pl</sup> επι  
μονος ο φυσικ<sup>d</sup>, ουκ αλλοθεν  
εγω, η παρα ο τεχνη εκμαν-  
θανω<sup>s</sup> δει.

Ει μεν μηδολως λογος  
μετεστι ο αλογος ονομαζω<sup>n</sup>  
ζων, αδηλος ειμι ισως γαρ,  
ει και του μη κατα ο φωνη,  
ος και προφορικος ονομαζω,  
αλλα ουγε κατα ο ψυχη, ος  
ενδιαθετος καλεω, μετεχω  
πας<sup>ne</sup>, ο μεν μαλλον, ο δε  
ηττον.



## CHAP. XXXII.

A substantive with a participle, whose case depends upon no other word, is put in the genitive absolute; sometimes, by the Attics, in the Accusative; very seldom in the dative.

—The participles of impersonal verbs are often used absolutely.

Quibuscumque verbis additur, &c.

Et Atticè accusativus, &c. *Eton.*

Genitivus absolutè, &c. *Wetten.*

A substantive with a participle, &c.

The participles of, &c. *Bell.*

Ablativus absolutè iumptus, &c.

Sometimes an accusative, &c. *Holmes.*

1. *THE* daughter of Herodias *having entered, and danced, and pleased* Herod and those that sat with him, the king said to the damsel, ask of me whatsoever you will, and I will give it to you.

Εἰσερχομαι<sup>6</sup> ὁ θυγατρὶς  
ὁ Ἡρώδης, καὶ ὀρχεομαι<sup>5</sup>,  
καὶ ἀρεσκῶ ὁ Ἡρώδης καὶ ὁ  
συνανακείμεναι· εἶπον ὁ βασι-  
λεὺς ὁ κορασίον, αἰτεῶ<sup>5</sup> ἐγὼ  
ὅς ἐάν θέλῃ, καὶ δίδωμι<sup>3</sup> σύ.

2. Son, how will you learn justice here, your *masters being* there?

Ὁ δίκαιοσύνη, ὦ παῖς,  
πῶς μάθων<sup>π3</sup> ἐνθάδῃ, ἐκεῖ  
εἰμι σύ<sup>d</sup> ὁ διδασκαλός;

3. *Delos being purified* by the Athenians, in this war, and *the sepulchres having been removed*; as many as were of those who had died in the island, above the half appeared to be Carians.

Δηλὸς καθαιρῶ ὑπὸ Ἀ-  
θηναίων ἐν ὅδῃ ὁ πόλεμος,  
καὶ ὁ θνήκει ἀναιρεῶ<sup>5</sup>· ὅσους εἰ-  
μι ὁ θνήσκων<sup>b</sup> ἐν ὁ νήσος, ὑ-  
περ ἡμισυς Κάρ φαινῶ<sup>p6</sup>.

4. When you see any one weeping in grief, either *when his*

Ὅταν κλαίῃ εἶδῶ<sup>6</sup> τις ἐν  
πένθος, ἢ ἀποδημῶ τέκνον,

son is going abroad, or when he has left his property, beware lest the appearance may take you in.

5. *It being of great importance to the army, that the general should take care of his own safety, for the good of all.*

6. *When God gives his assistance, malice has no power; and when he does not give it, labour is in vain.*

7. *The Grecians having three fleets worth attention; that which you have, and ours, and that of the Corinthians.*

8. *The sum of all these is, almost fifteen talents.*

9. *The year being past.*

10. *The man having done this.*

11. *Many of them also fled to the mountains, as expecting that Alexander would not come to them at least.*

12. *The people voted to make war; but when they had determined on it, it was impossible for them to begin immediately, being unprepared.*

13. ¶ *Having before shewn the things, which make writings great and sublime, it is manifest, that the contrary of these will make them mean and vulgar.*

14. *Fathers restrain their sons from bad associates; the society of*

η απολλυμι <sup>ο</sup> <sup>ρ</sup> <sup>π</sup> <sup>α</sup> <sup>ι</sup> <sup>α</sup> <sup>υ</sup> <sup>τ</sup> <sup>ο</sup> <sup>υ</sup>,  
προσεχω μη συ <sup>ο</sup> φαντασια  
συναρπαζω<sup>5</sup>.

Πολυ διαφερι <sup>ο</sup> στρα-  
τευμα, <sup>ο</sup> στρατηγος <sup>ο</sup> <sup>ε</sup>-  
αυτου σωτηρια, <sup>υ</sup> <sup>π</sup> <sup>ε</sup> <sup>ρ</sup> <sup>ο</sup> κοι-  
νος<sup>pe</sup>, φειδω<sup>m</sup>.

Θεος διδωμι, μεδεις ισ-  
χυω φθονος· και μη διδωμι,  
μηδεις ισχυω πονος.

Τρεις<sup>a</sup> εμι λογος αξιος·  
<sup>ο</sup> <sup>ε</sup> <sup>λ</sup> <sup>λ</sup> <sup>η</sup> <sup>ν</sup> <sup>α</sup> <sup>υ</sup> <sup>τ</sup> <sup>ι</sup> <sup>κ</sup> <sup>ο</sup> <sup>ν</sup> <sup>ο</sup> <sup>π</sup> <sup>α</sup>-  
ρα συ<sup>p</sup>, και <sup>ο</sup> <sup>η</sup> <sup>μ</sup> <sup>ε</sup> <sup>τ</sup> <sup>ε</sup> <sup>ρ</sup> <sup>ε</sup> <sup>ς</sup>, και  
<sup>ο</sup> <sup>κ</sup> <sup>ο</sup> <sup>ρ</sup> <sup>ι</sup> <sup>ν</sup> <sup>θ</sup> <sup>ι</sup> <sup>ο</sup> <sup>ς</sup>.

<sup>Ο</sup> <sup>υ</sup> <sup>τ</sup> <sup>ο</sup> <sup>ς</sup> κεφαλαιον πας  
γιγνομαι, μικρος λειπω, πεν-  
τεκαϊδεκα ταλαντο.

Παρειμι<sup>d</sup> ενιαυτος<sup>d</sup>.

<sup>Ω</sup> <sup>ς</sup> <sup>ο</sup> <sup>α</sup> <sup>ν</sup> <sup>η</sup> <sup>ρ</sup> <sup>α</sup> <sup>υ</sup> <sup>τ</sup> <sup>ο</sup> <sup>ς</sup> ποιω<sup>5</sup>.

Πολυς αυτος και εις <sup>ο</sup>  
ορος καταφενγω<sup>d</sup> <sup>ω</sup> <sup>ς</sup> <sup>π</sup> <sup>ρ</sup> <sup>ο</sup> <sup>ς</sup>  
<sup>ο</sup> <sup>υ</sup> <sup>τ</sup> <sup>ο</sup> <sup>ς</sup> γε ουχ <sup>η</sup> <sup>κ</sup> <sup>ω</sup> <sup>3</sup> <sup>α</sup> <sup>λ</sup> <sup>ε</sup> <sup>ξ</sup>-  
ανδρος<sup>a</sup>.

<sup>Ο</sup> <sup>π</sup> <sup>λ</sup> <sup>η</sup> <sup>θ</sup> <sup>ο</sup> <sup>ς</sup> ψηφιζω<sup>mp1</sup> πο-  
λεμω· δοκει δε αυτος, ευ-  
θυς <sup>μ</sup> <sup>ε</sup> <sup>ν</sup> <sup>α</sup> <sup>δ</sup> <sup>υ</sup> <sup>ν</sup> <sup>α</sup> <sup>τ</sup> <sup>ο</sup> <sup>ς</sup> <sup>pne</sup> <sup>ε</sup> <sup>μ</sup> <sup>ι</sup> <sup>ε</sup> <sup>π</sup> <sup>ι</sup>-  
χειρω, <sup>α</sup> <sup>π</sup> <sup>α</sup> <sup>ρ</sup> <sup>α</sup> <sup>σ</sup> <sup>κ</sup> <sup>ε</sup> <sup>υ</sup> <sup>ο</sup> <sup>s</sup> <sup>pld</sup> <sup>ε</sup> <sup>ι</sup>-  
μι.

Προ <sup>υ</sup> <sup>π</sup> <sup>ο</sup> <sup>δ</sup> <sup>ε</sup> <sup>ι</sup> <sup>κ</sup> <sup>ν</sup> <sup>υ</sup> <sup>μ</sup> <sup>ι</sup> <sup>ο</sup>, <sup>ο</sup> <sup>ς</sup> <sup>ο</sup> <sup>ς</sup>  
ευγενης και <sup>υ</sup> <sup>ψ</sup> <sup>η</sup> <sup>λ</sup> <sup>ο</sup> <sup>ς</sup> <sup>ε</sup> <sup>ρ</sup> <sup>γ</sup> <sup>α</sup> <sup>ζ</sup> <sup>ο</sup>-  
μαι <sup>ο</sup> <sup>λ</sup> <sup>ο</sup> <sup>γ</sup> <sup>ο</sup> <sup>ς</sup>, δηλος, <sup>ω</sup> <sup>ς</sup> <sup>ο</sup> <sup>ε</sup>-  
ναντιος<sup>p</sup> <sup>ο</sup> <sup>υ</sup> <sup>τ</sup> <sup>ο</sup> <sup>ς</sup> <sup>τ</sup> <sup>α</sup> <sup>π</sup> <sup>ε</sup> <sup>ι</sup> <sup>ν</sup> <sup>ο</sup> <sup>ς</sup> <sup>π</sup> <sup>ο</sup> <sup>ι</sup>-  
ω<sup>3</sup> και ασχημων.

<sup>Ο</sup> <sup>υ</sup> <sup>ι</sup> <sup>ε</sup> <sup>υ</sup> <sup>ς</sup> <sup>ο</sup> <sup>π</sup> <sup>α</sup> <sup>τ</sup> <sup>η</sup> <sup>ρ</sup> <sup>ε</sup> <sup>ρ</sup> <sup>γ</sup> <sup>ω</sup>  
<sup>α</sup> <sup>π</sup> <sup>ο</sup> <sup>ο</sup> <sup>π</sup> <sup>ο</sup> <sup>ν</sup> <sup>η</sup> <sup>ρ</sup> <sup>ο</sup> <sup>ς</sup> <sup>α</sup> <sup>ν</sup> <sup>θ</sup> <sup>ρ</sup> <sup>ω</sup> <sup>π</sup> <sup>ο</sup> <sup>ς</sup>.

the good *being* an exercise of virtue, but *that* of the bad, a *destruction*.

15. *Two things being good to all men; the leading one, and greatest of all, to be successful; the other, less than this, but the greatest of other things, to intend well.*

16. *The earth being torn open from its depths, Tartarus itself exposed to view, and the whole world receiving a commotion and a rent; all things together, heaven, hell, things mortal, and immortal, together combat and share the danger in the fight.*

17. I remember, not long since, how he was quite terrified, and this too, *they being but three.*

18. O ye worst of Lydians, and Phrygians, and Assyrians, know thus, that *I will not cease.*

19. And I blame Bacchus truly, because, having conquered you in a sea fight, he metamorphosed you, *when he ought only to have held you under his own power.*

20. He prayed to the gods simply to give the things that were good, as *the gods know best*, what kind of things are good.

21. If you esteem a pot, re-

ως ὁ μὲν ὁ χρηστός ὁμιλία<sup>2</sup>  
ατκήσις εἰμι ὁ ἀρετῇ, ὁ δὲ ὁ  
πονηρὸς, καταλυσίς.

Δυο ἀγαθὸς εἰμι πᾶς ἀν-  
θρώπος· ὁ μὲν ἡγεῖσθαι, καὶ  
μεγας πᾶς, ὁ εὐτυχῶ<sup>2</sup>. ὁ  
δὲ ἐλαχὺς μὲν εὐτός, ὁ δὲ  
ἄλλος μεγας, ὁ κακῶς βου-  
λευόμεν.

Ἀναρρηγνυμι μὲν ἐκ βαθ-  
ροῦ γαίᾳ, αὐτὸς δὲ γυμνω  
Τάρταρος, ἀνατροπῇ δὲ ὁ-  
λὸς καὶ διαστάσις ὁ κόσμος  
λαμβάνων πᾶς ἅμα, οὐρανὸς,  
αἰθὴς, ὁ θνητός, ὁ ἀθάνατος,  
ἅμα ὁ τότε σύμπολεμῶ καὶ  
συγκινδυνεύῳ μάχῃ.

Μνησθῆναι<sup>7</sup> ἐν πρό πολλοῦ,  
ὡς πάντοις εἰμι δεῖδω<sup>m7h</sup>,  
καὶ εὐτός<sup>ne</sup>, τρεῖς εἰμι<sup>a</sup>.

Ὁ κακὸς Λυδοῦ, καὶ  
Φρυγῆ, καὶ Ἀσσυριοῦ, εὐτὼ  
γινώσκω, ὡς οὐδὲ πᾶν<sup>m3h</sup>  
εἶω.

Καὶ μεμφομαι γὰρ ὁ Διο-  
νυτός<sup>n</sup>, ὅτι, συ<sup>pl</sup> καταναυ-  
μαχίῳ<sup>5</sup>, μεταβαλλῶ<sup>6</sup>, δεῖ  
χείρω<sup>m5</sup> μόνον.

Εὐχομαι<sup>2</sup> πρὸς ὁ θεὸς ἁ-  
πλῶς ὁ ἀγαθὸς δίδωμι, ὡς ὁ  
θεός<sup>2</sup> καλλίστα εἰδῶ<sup>7</sup>, ὅποι-  
ος ἀγαθὸς εἰμι.

Ἀν χυτῆρα στεργῶ, μνασ-

member that it is but a pot that you esteem ; and thus, *when it is broken*, you will not be troubled ; if you dearly love your son, or wife, that you love but a mortal ; and thus, *when he dies*, you will not be troubled.

22. They who are able purchase servants, that they may have them as fellow labourers ; and acquire friends, as needing assistants ; but they neglect their brothers, as if *friends could be made* of citizens, and not *made* of brothers.

23. And now *the play being over*, each of them having stripped off that gilded dress, and having put off his mask, and come down from his buskins, goes about poor and humble.

24. *Illa hæc adhuc dicente*, non expectavi ego finem verborum.

25. *His expositis*, felicitas in laudabilibus fit, an potius in honorabilibus rebus, videamus.

26. Hunc igitur Pertinacem, *nocte intempesta*, sopore correptis omnibus, Lætus atque Electus adeunt.

μα<sup>7</sup> ὅτι χυτρα στεργῶ κα-  
ταγνυμι<sup>6</sup> γὰρ αὐτός, οὐ τα-  
ρασσω<sup>3</sup>. ἀν παῖδιον σεαυτοῦ  
καταφιλεῶ, ἢ γυνή, ὅτι ἀν-  
θρώπος καταφιλεῶ· ἀποθνήσ-  
κω<sup>6</sup> γὰρ αὐτός, ἢ παρασσω<sup>3</sup>.

Οἰκετὴς μὲν ὁ δυναμα<sup>h</sup>  
ωνεομαί, ἵνα συνεργός ἐχω·  
καὶ φίλος κταομαί, ὥς βοηθός  
δεομαί· ὁ δὲ ἀδελφός<sup>ε</sup> ἀμε-  
λιῶ, ὥσπερ ἐκ πολίτης μὲν  
γίγνομαι φίλος<sup>2</sup>, ἐξ ἀδελφός  
δὲ οὐ γίγνομαι.

Ἦδη δὲ περὰς ἐχω ὁ δρα-  
μα, ἀποδυμι<sup>ms</sup> ἕκαστος αὐ-  
τός ὁ χρυσοπαστός· ἐκεῖνος  
εἶσθης, καὶ ὁ προσωπεῖον ἀ-  
ποτιθημι<sup>ms</sup>, καὶ καταβαί-  
νω<sup>6</sup> ἀπὸ ὁ ἐμβάται, πένης  
καὶ ταπεινός περιερχομαί.

## CHAP. XXXIII.

The time *when* is commonly put in the genitive, sometimes in the dative; *how long* in the accusative.

Quæ significant partem, &c. *Eton.*

Similiter et nomen, &c. *Wetten.*

Nouns of, &c.

Time is sometimes, &c. *Bell.*

Nomen temporis, &c. *Holmes.*

1. *DURING* the night they were proceeding thus.

2. Before they were *many days* in Attica, the sickness began first to be among the Athenians.

3. In which time Moses was born, and was very beautiful; who was nourished *during three months*, in his father's house.

4. Cyrus wept in silence *for some time*, and then spoke.

5. *In this month*, ye sent away Charidemus, having ten empty ships, and five talents of silver.

6. We ought to think that man most unhappy, who continues *a long time* committing wickedness with impunity.

7. If a law were made, that persons not eating should not be hungry, and not drinking,

Ὁ νύξ οὕτως πορευομαι.

Εἰμι<sup>b</sup> αὐτος<sup>plg</sup> ἔ πολλοὺς πῶ  
ἡμέρα ἐν ὃ Ἀττική, ὃ νοσος  
πρῶτον ἀρχῶ<sup>m</sup> γίνομαι<sup>d</sup> ὃ  
Ἀθηναίαις.

Ἐν ὃς καιρὸς γενναῶ Μω-  
σης, καὶ εἰμι ἀστειὸς ὁ Θεός<sup>a</sup>  
ὃς ἀνατρέφω<sup>d</sup> μὴν τρεῖς, ἐν ὃ  
οἶκος ὁ πατήρ.

Ὁ Κυρὸς χρόνος μὲν τῆς  
σιωπῆς καταδάκρυω, ἐπειτα  
δὲ φθεγγομαι.

Οὕτως ὁ μὴν<sup>s</sup>, δέκα ναὺς  
ἀποστελλῶ ἔχω Χαρίδημος  
κενὸς, καὶ πέντε ταλάντων  
ἀργυρίον.

Ὅστις πολλὸν χρόνον ἀδι-  
κῶ ἀκολαστος μένω, οὕτως  
δεῖ νομίζω ὁ αὐτοχρῆς.

Εἰ νόμος τίθημι<sup>o</sup>, μὴ  
εσθίω μὴ πείνω, καὶ μὴ πι-  
νῶ, μὴ θίψω, μηδὲ ῥίγῶ



not be thirsty, nor be cold in winter, nor warm in summer, no law could make men obey as to these things.

8. *On the first day* of the week, Mary Magdalene comes early to the tomb, and sees the stone taken from the tomb.

9. ¶ And having sailed from thence, *the next day*, we came over against Chios; and *the day after*, we put into Samos; and having staid in Trogyllium, *the next day*, we came to Miletus.

10. *The next day*, Cyrus sent the messenger; and the Armenian, and the Chaldeans sent with him, those whom they thought most fit, both to act along with him, and to speak properly of Cyrus.

11. The subject of the Odyssey is long; a person being *many years* abroad, and guarded by Neptune, and being alone.

12. Your servant, Menippus; and whence have you come to us? for you have not appeared *this long time* in the city.

13. They continued thus crowded *some seventy days*; then they dismissed the rest, except the Athenians, and whatever of the Sicilians and Italians were in the army.

ὁ χειμὼν<sup>6</sup>, μὴδὲ θάλλω<sup>m</sup> ὁ θερος, οὐδεὶς ἀν νόμος δύναμαι<sup>p50</sup> διαπράσσω<sup>m5</sup> ἀνθρώπος οὕτως πειθῶ<sup>mf</sup>.

Ὅτις ὁ σαββατον<sup>p</sup>, Μαρία ὁ Μαγδαληνή ἐρχομαι πρώις ὁ μνημεῖον, καὶ βλέπω ὁ λίθος αἰρῶ<sup>7</sup> ἐκ ὁ μνημεῖον.

Καὶ ἐκεῖθεν ἀποπλεῶ<sup>5</sup>, ὁ ἐπειμὴ<sup>h</sup>, καταντᾶν ἀντικρυς Χίος· ὁ δὲ ἕτερος. ταραβάλλω<sup>6</sup> εἰς Σάμος· καὶ μενῶ<sup>5</sup> ἐν Τρογυλλίον, ὁ ἐχω<sup>mh</sup>, ἐρχομαι<sup>6</sup> ἐκ Μιλήτος.

Ὁ ὕστεραιος, ὁ τε Κυρὸς πεμπῶ<sup>2</sup> ὁ ἀγγελὸς· καὶ ὁ Ἀρμένιος, καὶ ὁ Χαλδαῖος συνεμπῶ<sup>2</sup>, ὅς ἱκανὸς νομιζῶ<sup>2</sup> εἰμι, καὶ συμπράσσω<sup>5</sup>, καὶ εἶπον περὶ Κυρὸς<sup>3</sup> ὁ προσηκόν<sup>p</sup>.

Ὁ Οδυσσεύς μακρὸς ὁ λόγος εἰμι· ἀποδημῶ τις ἐτος πολὺς, καὶ παραφυλάσσω ὑπο ὁ Ποσειδῶν, καὶ μόνος εἰμι.

Χαίρω, ὦ Μενίππος· καὶ ποθεν ἐγὼ ἀφικνεομαι; πολὺς γὰρ χρόνος οὐ φαίνω<sup>m</sup> ἐν ὁ πόλις.

Ἡμέρα μὲν ἑβδομηκοντατὶς οὕτω διαίταμαι<sup>p</sup> ἄθροος· ἐπειτα, πλὴν Ἀθηναίος, καὶ εἰτις<sup>n</sup> Σικελιωτὴς ἢ Ἰταλιωτὴς συστράτευω, ὁ ἄλλος ἀποδίδωμι<sup>m6</sup>.

14. Socrates, having talked to these women, before Crito, and having directed whatever things he pleaded, came to us himself; and it was now near sun-set, for he spent a *long time* within.

15. As he was asking these things, (Socrates) answered no more; but having remained quiet a *little time*, he moved, and the man uncovered him, and he fixed his eyes.

16. I say that five hundred of these should be Athenians, of whatever age you think right, serving an *appointed time*, not *long*, but *as much as* seems proper, in succession to each other.

17. It is said, that Alcibiades before he was *twenty years old*, conversed about these things, with Pericles who was his tutor.

18. From the time that they leave the Ephebi, these live again *five and twenty years* thus.

19. Cyaxares, king of the Medes, continued drinking, *that night* in which Cyrus departed, as if fortunate; and, hearing much tumult, he thought that the other Medes, except a few, were in the camp.

Εκεῖνος, ἐναντίον ὁ Κρι-  
των, ὁ Σωκράτης διαλεγό-  
μαι<sup>5</sup> τε, καὶ ἐπιστελλώ<sup>5</sup>  
ἄσφα βουλομαι<sup>3</sup>, αὐτὸς ἦκω<sup>3</sup>  
παρὰ ἐγώ· καὶ εἰμι ἤδη ἐγ-  
γυς ἡλίου δύσμη<sup>1</sup>, χρόνος  
γὰρ πολὺς διατρίβω ἐνδόν.

Οὗτος ἐροῦμαι αὐτὸς, ου-  
δεὶς ἐτι ἀποκρίνομαι· ἀλλὰ  
ὀλίγος χρόνος διαλείτω<sup>6</sup>, κι-  
νῶ<sup>7</sup> τε, καὶ ὁ ἀνθρώπος ἐκ-  
καλύπτω αὐτὸς, καὶ ὅς ὁ  
οἶμαι ἴστημι.

Οὗτος δὲ Ἀθηναῖος φημι  
δεῖ εἰμι πεντακροτοί, ἐξ ὅς  
ἀν τις σὺ ἡλικία καλῶς ἐχω  
δοκεῖ, χρόνος τακτὸς στρα-  
τεῦ<sup>8</sup>, μὴ μακρὸς οὗτος,  
ἀλλὰ ὅσος ἀν δοκεῖ καλῶς ἐ-  
χω, ἐκ διαδοχῇ ἀλλήλων.

Λέγω, Ἀλκιβιάδης, πρὶν  
εἰκοτὶν ἐτὸς<sup>2</sup> εἰμι, Περικλῆς  
ἐπιτροπὸς μὲν εἰμι<sup>4</sup>, ἑαυτοῦ,  
τοῖς δὲ διαλεγομαι<sup>5</sup>.

Ἀπὸ ὅς ἀν ἐξέρχομαι<sup>6</sup>  
χρόνος ἐκ ὁ Ἐφεβοί, οὗτος  
αὐ πέντε καὶ εἰκοτὶ ἐτὸς δια-  
γῶ ᾧδε.

Ὁ Κυάξαρης, ὁ ὁ Μήδος  
βασιλεὺς, ὁ μὲν νῦν ἐν ὅς ἐ-  
ξέρχομαι<sup>6</sup> ὁ Κυρὸς, αὐτὸς  
τε μέθυσκω<sup>8</sup>, ὥς ἐπὶ εὐτυ-  
χία<sup>4</sup>. καὶ ὁ ἄλλος δὲ Μήδος  
οἶμαι<sup>3</sup> παρῆμι ἐν ὁ στρα-  
τοπέδον, πλὴν ὀλίγους, ἀκούω  
δορυβόας πολλὰς<sup>3</sup>.

20. Vestem indueris non modo vilem, sed eandem quosque æstate et hyeme.

21. Postridie Tigranes ipse aderat.

22. Quum vero advenerit finis, non oblivione inhonorati jacent, sed memoria per omne tempus celebrati florent.

## CHAP. XXXIV.

The question *whither?* is commonly answered by *εἰς* or *προς* with the accusative: *where?* by *ἐν* with the dative: *whence?* by *ἐκ* or *ἀπο* with the genitive: and *by* or *through* *what place?* by *διὰ* with the genitive.

Adverbs in *θι* and *σι* are used to signify *at a place*: in *δε*, *σε*, or *ζε*, *to a place*: and in *θεν* and *δε*, *from a place*: *δε* is also added to accusatives, to signify *to a place*.

The distance of one place from another, is put in the accusative.

Græci sæpissime in locis, &c.

Aliquando usurpant, &c.

Δε ita additur, &c. *Eton.*

Nomen spatii, &c.

Nomen loci, &c. *Wetten.*

The distance of one, &c.

To the names of towns, &c.

The prepositions are sometimes, &c.

The Greeks often change, &c. *Bell.*

Ad locum, in, aque, &c. *Holmes.*

1. **AND** now send men to *Και νυν πέμψω<sup>5</sup> εἰς Ἰοπ-  
πὴν ἀνθρ.*

2. And having got up from *Καθεὶν ἀνίστημι<sup>6</sup>, ἐρ-*

thence, he comes into the coasts of Judea, by the farther side of Jordan.

3. The bees always obey their leader willingly; and wherever he stays, no one departs from thence.

4. They were about twenty or thirty furlongs distant.

5. But let us see Gniphō the usurer, if you please; he does not live far off, and his door itself is open to us.

6. The next day, they set out early, and advanced about twenty furlongs.

7. For after they came to their father's old monument.

8. Having begun from Galilee, to this place.

9. And then he led me away to a certain place, darker than the other.

10. ¶ I do not think it necessary now, that ye should go so long a way, to Jerusalem, to the city of our enemies.

11. Epicharmus and Phormis began to make fables. This then came first from Sicily. And Crates first began, of those at Athens, to make whole discourses or fables.

12. After this, Jesus began to shew to his disciples, that he must depart to Jerusalem, and suffer many things from the el-

χομαι εις ὃ ὄριον ὁ Ιουδαια, δια ὃ περαν ὁ Ιορδανος.

Ὁ ἡγεμὼν αἰεὶ ὁ μελισσα ἱκουσιος πειθῶ<sup>m</sup>. ὅπου δε αν μινω, και ουδεις απερχομαι εντευθεν.

Απεχω<sup>22</sup> ὅσος εικοσιν η τριακοντα σταδιον.

Εγω δε, ει δοκει, Γνιφων ὁ δανειστος ειδῶ<sup>o</sup>. ου μακρος (ὁδος) δε και οὔτος εικειω, ανοιγω<sup>17</sup> αυτος εγω ὁ θυρα.

Ὁ ὑστεραιος, πρωι πορευομαι<sup>2</sup>, και προερχομαι<sup>6</sup> ὡς εικοσι σταδις.

Επειγαρ ερχομαι<sup>6</sup> (προς) πατηρ αρχαιος ταφος.

Αρχομαι<sup>5</sup> απο ὁ Γαλιλαια ἕως ὧδε.

Και δη απαγω<sup>2</sup> εγω προς τις χωριον, ὁ αλλος ζοφερος.

Ου εγω δοκει νυν επειγω, αν εις Ιεροσολυμα πορευομαι, εις ὃ ὁ εχθρος πολις, μακρος οὔτως ὁδος.

Ὁ μυθος ποιω Επιχαρμος και Φορμις αρχω. Ο<sup>nc</sup> μιν ουν εξ αρχη εκ Σικελια ερχομαι<sup>o</sup>. Ο δε Αθηνησι, Κρατης πρωτος αρχω καθολος ποιω λογος η μυθος.

Απο τοτε αρχω<sup>m</sup> ὁ Ἰησους δεικνυω ὁ μαθητης αυτος, ὅτι δει αυτος, εις Ιεροσολυμα απερχομαι<sup>o</sup>, και

ders, and high priests, and scribes.

13. Bring forward another ; or rather these two ; that laughing man *from Abdera*, and that weeping one *from Ephesus* ; for they are willing themselves to be sold together.

14. Odenatus the Palmyrenian, a man at first obscure and unknown, soon humbled him then from his insolence, after he had come *home*, and was raised to great vanity.

15. Do not hesitate to go a long way, to those that promise to teach any thing useful.

16. Paul had resolved to sail by Ephesus, lest he might have any delay in *Asia* ; for he was hastening to be in *Jerusalem*, against the day of Pentecost. And *from Miletus*, having sent to Ephesus, he called to him the elders of the church.

17. I send you who have been taken, *home*, and I give you leave to consult with the other Chaldeans, whether you will fight with us, or be friends.

18. Descenditque post finem annorum ad Achab in *Samaritiam*.

πολυς πασχω<sup>6</sup> ὑπο ὁ πρεσ-  
βυτερος, και αρχιερεως, και  
γραμματεως.

Αλλες παραγαγω<sup>\*</sup> μαλ-  
λον δε ὁ<sup>dual</sup> δυω οὗτος· ὁ γε-  
λαω ὁ Αἰδηροβην, και ὁ κλαιων  
ὁ ἐξ Εφεσος· ἅμα γαρ αὐτος  
πιπρασκω<sup>7</sup> βουλομαι.

Οὗτος μεν συν οικαδε αυ-  
θις αφικνεσθαι<sup>7b</sup>, και προς  
αλαζονεια αιρω<sup>5h</sup> πολυς,  
αποπαυω ουκ ες μακρος<sup>1</sup> ὁ  
φρυαγμα Οδεναθος ὁ Παλ-  
μυρηνος, ατηρ αφανης μεν τα  
πρωτα και αγνωτος.

Μη κατοικνω μακρος ὁ-  
δος πορευομαι, προς ὁ διδασ-  
κω τις χρησιμος επαγγελ-  
ω<sup>mh</sup>.

Κρινω<sup>1</sup> ὁ Παυλος παρα-  
πλω<sup>5</sup> ὁ Εφεσος<sup>a</sup>, μηποτε  
γινομαι<sup>5a</sup> αὐτος κατασχεσις  
εν ὁ Ασια· σκευδω γαρ, ες  
ὁ ἡμερα ὁ πεντηκοστη, γι-  
νομαι<sup>6</sup> εν Ἱερουσαλημ. Απο  
δε ὁ Μιλητος, πεμπω<sup>5</sup> ες  
Εφεσος μετακαλω<sup>6</sup> ὁ πρεσ-  
βυτερος ὁ ἐκκλησια.

Εγω αφημι συ<sup>pl</sup> οικαδε,  
ὁ λαμβανα<sup>h</sup>, και διδωμι συ  
συν ὁ αλλος Χαλδαιος βου-  
λευσμαι<sup>5</sup>, ετε βουλομαι πο-  
λεμω εγω, ετε φιλος ειμι.



19. Sed mihi neque *domo* exeunti mane, dei signum ad-  
versatum est, neque quando hic ascendebam.

20. Laudaverit jure aliquis illum *Athenis* legislatorem,  
qui vetuit parentem a filio ali, quem nullam artem edocu-  
illet.

## CHAP. XXXV.

The price or measure of any thing is put in the genitive ;  
sometimes, the price is put in the dative.

Nomina etiam, &c.

Pretii, &c. *Wetten.*

Nouns of measure, &c.

The price is sometimes, &c. *Bell.*

Laus et &c. uti et mensura, &c. *Holmes.*

1. **T**HE gods sell all good  
things to us *for labours*.

2. If this man be willing to  
give you, for *two pence* at most.

3. Consider, that calmness is  
purchased *at so much*, firmness  
*at so much*, but nothing is got  
*gratis*.

4. The fruits of the palm  
trees being *six fingers* in size.

5. Ye know that ye were not  
redeemed *with corruptible things*,  
*silver* or *gold*, from your vain  
conversation.

6. Of which things some per-

Ὁ πονος πωλεω εγω πας  
ὁ αγαθος θεος.

Ην θελω συ αποδιδωμι<sup>me</sup>  
αυτος, ὁ μεγας<sup>ne</sup> δυο οβολος.

Επιλεγω, ὅτι τισυτος  
πωλεω απαθεια, τοσουτος α-  
ταραξια, προικα δε ουδεις  
περιγινομαι.

Φαινει καρπος<sup>n</sup> κατα ὁ  
μεγεθος εἰς δακτυλος εἰμι.

Ειδω<sup>m7</sup> ὅτι συ φθαρτος<sup>d</sup>,  
αργυριον η χρυσιον, λυτ-  
ρωσ<sup>s</sup> εκ ὁ ματαμος συ ανα-  
στροφη.

Ος τις μικρος μερος πα.

sons having received small parts from him gratis, sold them to others for a *great price*.

7. I brought you an anchor for *five drachmæ*.

8. ¶ They say unto him ; Shall we, having gone, buy *two hundred penny worth* of bread, and give them to eat.

9. Tell me, says he, Tigranes, *at what price* you would purchase, to get your wife again ? Cyrus, says he, I would purchase *with my life*, to preserve her from slavery.

10. Anacreon having received five talents as a gift from Polycrates, after he had spent two nights in anxiety about them, returned them, saying, that they were not worth *the anxiety* which they created.

11. Nicias, Nicerati filius, dicitur præfectum fodinis argenteis emisse *talento*.

12. Neque si quid emam, si vendat minor triginta annis interrogabo *quanti* vendit ?

ρα εκεινος προικα λαμβανω<sup>6</sup>, πολυς ο αλλος πωλειω<sup>2</sup>.

Αγκυρα κομίζω πεντε δραχμη.

Λεγω αυτος· Απερχομαι<sup>6</sup> αγοραζω<sup>5</sup> διακοσιοι δηναρion αρτος<sup>13</sup>, και διδωμι<sup>6</sup> αυτος φαγω.

Συ δε, φημι, ω Τιγρηνες, λεγω<sup>5</sup> εγω οπως αν πρια- μα<sup>6</sup> ωστε ο γυνη απολαμ- βανω<sup>6</sup> ; Εγω μεν, φημι, ω Κυρος, κα αν ο ψυχη πρια- μα<sup>6</sup>, ωστε μηποτε λατρευω<sup>5</sup> ουτος.

Ανακρεων δωρεαν παρα Πολυκρατης λαμβανω<sup>6</sup> πεν- τε ταλαντον, ως φροντιζω<sup>51</sup> επι αυτος<sup>d</sup> δυω νυξ<sup>5 dual</sup>, απο- διδωμι αυτος, ειπον, ου τιμαω αυτος ο επι αυτος<sup>d</sup> φροντις.

## CHAP. XXXVI.

A preposition often governs the same case, in composition, that it does without it.

Prepositions in composition, &c. *Bell.*

Verba cum præpositionibus, &c. *Holmes.*

1. *HAVING* gone out of the city.

Ἐξελθὼν<sup>p</sup> ὁ πόλις.

2. It is not safe to say such things; lest we may get some trouble from our prating.

Οὐκ ἀσφαλὲς λέγω ὁ τοι-  
ουτος· μή καὶ τις κακὸς ἀ-  
πολαύω<sup>5</sup> ὁ φλυαρία.

3. And now again, thro' mercy, you have partaken of immortality.

Νυν δέ, κατὰ ἐλεος<sup>a</sup>, αὐ-  
θὶς ἀθανασία μεταλαμβάνω.

4. And in human reason, who would turn from the enemy flying?

Ἀνθρώπινος δὲ γνώμη, τίς  
ἀν φεύγῳ πολεμίου<sup>p1</sup> ἀποτρε-  
πώ<sup>m</sup>;

5. Send to Simon, who is surnamed Peter. He lodges with one Simon a tanner, who has his house by the sea side; he shall tell thee what thou must do.

Μεταπέμψω<sup>5</sup> Σίμων, ὃς  
ἐπικαλεῖται Πέτρος. Οὗτος ξε-  
νίζω<sup>m</sup> παρὰ τίς Σίμων βυρ-  
σεύς, ὃς οἰκίαν παρὰ θα-  
λάσσαν οὗτος λαλεῖ σὺ τίς  
δεῖ ποιεῖν.

6. Why do ye also transgress the commandments of God, by your tradition?

Διὰ τί καὶ σὺ παραβαίνω  
ὁ ἐντολὴ ὁ Θεός, διὰ ὁ πα-  
ράδοσις<sup>a</sup> σὺ;

7. She, having taken the sword, killed herself before her husband.

Λαμβάνω<sup>6</sup> ὁ ξίφος, ἑαυ-  
τοῦ προαναγρῶ<sup>6</sup> ὁ ἀνήρ.

8. Remember, that if you abide in the same thing, those who laugh against you at first, shall ad-

Μνησθῶμα<sup>p7</sup>, ὅτι εἰ μὲν  
ἐμμένω<sup>5</sup> ὁ αὐτός, ὁ κατα-  
γελᾷ<sup>b</sup> αὐ πρῶτον, οὗτος

mire you at last; but if you be overcome by them, you shall receive double ridicule.

9. All the maids about her *rose up along with her.*

10. Stranger, I have all justice from you, since you condemn yourself to death.

11. ¶ If two consonants chance to be added to a short vowel, they will make the syllable long.

12. Folly, and with it incontinence, are joined to riches and powers, and follow with them.

13. Those who are ignorant of wisdom and virtue, but spend their whole time in revels and the like, sink downwards, and err through life.

14. And Jesus, having seen her, said unto her; Woman, thou art loosed from thine infirmity; and he laid his hands on her, and immediately she was made straight, and continued glorifying God.

15. Critias and Alcibiades, whilst they were with Socrates, were able to govern their bad inclinations; but being separated from him, Critias having fled into Theffaly, associated there with men using iniquity rather than justice.

συ ὑστερον θαυμαζῶ· εἰν δὲ ἤττω<sup>5</sup> αὐτος, διπλοῦς προσλαμβανῶ<sup>m</sup> καταλεγῶς.

Συνανιστήμι<sup>6</sup> μὲν αὐτοῦ παρ' ὁ ἀμφι αὐτοῦ<sup>2</sup>.

Ἐχω, ὦ ξείνερ, παρὰ συ παρ' ὁ δική, ἐπεὶ δὲ σιωῦντος καταδικάζω θάνατος.

Εἰ συμβαίνῃ<sup>60</sup> βραχυς φωνῆς δυο συμφωνος<sup>nc</sup> ἐπιφερῶ<sup>5</sup>, μακρὸς ποιεῶ<sup>3</sup> ὁ συλλαβή.

Συντασσῶ<sup>7</sup>, καὶ συνακολουθεῶ ὁ μὲν πλούτος καὶ ὁ δυναστεία ἀνοία, καὶ μετὰ οὗτος, ἀκολασία.

Ὁ φρονισίς καὶ ἀρετὴ ἀπειρος, εὐωχία δὲ καὶ ὁ τοιοῦτος αἰετὶ συνείμι<sup>h</sup>, κατωφερῶ<sup>m</sup>, καὶ πλανῶ<sup>m</sup> διαβίος<sup>5</sup>.

Εἰδῶ<sup>6</sup> δὲ αὐτοῦ ὁ Ἰησοῦς, εἶπον αὐτοῦ· Γυνή, ἀπολυῶ<sup>7</sup> ὁ ἀσθενεῖα σου· καὶ ἐπιτίθημι αὐτοῦ ὁ χεῖρ, καὶ παραχρημα ἀνορθῶ<sup>5</sup>, καὶ δοξάζω ὁ Θεός.

Κριτίας καὶ Ἀλκιβιάδης, ἕως μὲν Σωκράτους συνείμι<sup>2 dual</sup>, δυναμαί<sup>2</sup> ὁ μὴ καλὸς ἐπιθυμία<sup>5</sup> κρατεῖ· ἐκεῖνος δὲ ἀπαλλασσῶ<sup>6</sup>, Κριτίας μὲν φευγῶ<sup>6</sup> εἰς Θετταλία, ἐκεῖ συνείμι ἄνθρωπος ἀνομία μαλλον ἢ δικαιοσύνη κρατῶ<sup>24</sup>.

16. First then, I am right to answer to the first falsehoods, *which have been spoken against me*, and to the first accusers; and then, to the latter falsehoods, and the latter accusers.

17. You need not wonder, my friend, for, *having been lately with Homer and Euripides*, I know not how I was filled with their words, and the verses come of their own accord into my mouth.

18. Ajax, if you, being mad, killed yourself, why do you blame Ulysses? And lately you did not even look towards him, when he came to consult the prophet, nor did you deign to speak to a man that was your fellow soldier and companion.

19. Socrates taught his associates to refrain from things impious, unjust, and shameful, not only when they would be seen by men, but also when they would be in solitude.

20. *Sibimet ipsi multa deesse; præpositum vero civitati, si non omnia perficiat, quæ civitas velit, ob id pœnæ subiectum esse, nonne hoc ingens est amentia?*

21. *Ego vero cum Diis verſor, verſor cum hominibus beneficiis; nec ullum præclarum facinus, sive divinum sive humanum, absque me perpetratur.*

Πρωτον μιν ουν, δικαιοις εμι απολογιομαι<sup>5</sup> προς ο πρωτος εγω ψευδος κατηγορειω<sup>h</sup>, και προς ο πρωτος κατηγορος· επειτα δε, προς ο υστερον, και ο υστερος.

Μη θαυμαζω<sup>55</sup>, ω ιταλ-ρος, νεωπτι γαρ Ευριπιδης η Ομηρος συγγινομαι<sup>6</sup>, ουκ ειδω<sup>m7</sup> επως αναπληθω<sup>5</sup> ο ε-πος, και αυτοματος εγω ο μετρων επι ο στομα<sup>a</sup> ερχο-μαι.

Ει συ μηχανω<sup>po</sup>, ω Αιας, σεαυτου φονευω, τις αιτιαω ο Οδυσσευς; Και πρωην ου-τι προσβλεπω<sup>5</sup> αυτος, οπο-τε ηκω<sup>a</sup> μαντευομαι<sup>m3h</sup>, ουτε προσειπον αξιω<sup>m</sup> ανηρ συ-στρατιωτης και ιταιρος.

Διδασκω ο Σωκρατης ο συνων, ου μονον οποτε υπο ο ανθρωπος εραω, απειχω<sup>m</sup> ο ανοσιος, τε και αδικος, και αισχρος, αλλα και οποτε εν εφημια ειμι.



## CHAP. XXXVII.

The genitive case of a substantive is often put absolutely, the former substantive, *ἐκ*, *χαριν*, *ἐκ*, *ἐξ*, or some case of *τις* or *ἑς* being understood.

Ponitur genitivus, &c.

Genitivus per se, &c.

Mutatur nominativus post verbum, &c.

Aliquando solus genitivus, &c. *Eton.*

Nomina etiam, &c. *Wetten.*

Sometimes the first substantive, &c.

Sometimes the cause, &c.

Sometimes the accusative, &c.

Sometimes the nominative after the verb, &c.

Many verbs seem, &c. *Bell.*

Genitivus sæpe ponitur, &c. *Holmes.*

I. **C**YRUS, having heard this, pitied him *on account of the* *misfortune.*

2. He loves him *for his virtue.*

3. There stood by the cross of Jesus, his mother, and his mother's sister, Mary the *wife of Cleophas.*

4. It is not right to blame this man *for the things that have been omitted*, so much as to commend him *for his ingenuity and diligence itself.*

Ὁ Κυρος, ἀκούσ<sup>5</sup>, ὁ πα-  
θος οἰκτιρῶ αὐτος.

Φιλεῶ αὐτος ὁ ἀρετῇ.

Ἰστημι<sup>8</sup> παρὰ ὁ σταυρος  
ὁ Ἰησοῦς, ὁ μητὴρ αὐτος,  
καὶ ὁ ἀδελφὴ ὁ μητὴρ αὐτος  
Μαρία ὁ ὁ Κλωπας.

Οὗτος ὁ ἀνὴρ οὐχ οὕτως  
αἰτιασμαι ὁ ἐκλείπω<sup>h</sup>, ὡς αὐ-  
τος ὁ ἐπινοία καὶ σπουδὴ ἀξ-  
ιος<sup>nc</sup> ἐπαινεῶ.

5. The fish called Cephalus  
is one of those that live in the fens.

6. Distant many days journey.

7. I admire your virtue.

8. Leading him out of the  
way, under some palm trees, he  
ordered them to spread some of  
the Median carpets under him.

9. The king of the Romans,  
being now old, goes to the house  
of a teacher; but my king Alex-  
ander died when thirty two years  
of age.

10. ¶ I think indeed that you  
are just, but not in any degree  
wise; and you seem to me your-  
self to know this; for you re-  
quire money from no person on  
account of his living with you.

11. In the tent there was one  
of the captains, called Aglaiti-  
das; a person who, as to his  
manner, was one of the harsher  
men.

12. When I shall have fi-  
nished (the term or time) of this  
mortal life.

13. And learn also from me,  
my son, said he, these most im-  
portant things; you should ne-  
ver attempt any thing, neither  
in yourself, nor with the army,  
against the sacrifices and augu-  
ries.

Ὁ ἰχθύς ὁ Κεφαλὸς ὁ ἐν  
ὁ ἔλος βιωῇ εἰμι.

Ἀπεχῶ<sup>h</sup> πλειὼν ἡμέρα.

Θαυμάζω σὺ.

Ἀπαγῶ αὐτὸς ὁ ὁδὸς ἐξῶ,  
ὑπο φοινίξ<sup>a</sup> τις, ὁ Μηδικὸς  
πίλος ὑποβάλλω κελεύω αὐ-  
τὸς<sup>d</sup>.

Ὁ Ῥωμαῖος βασιλεὺς, γη-  
ρασκῶ ἤδη, εἰς διδασκαλὸς  
φοιτᾷ· ὁ δὲ ἐμὸς βασιλεὺς  
Ἀλεξάνδρος δυο καὶ τριακον-  
τα ἔτος ἀποθνήσκω<sup>b</sup>.

Εγὼ τοι σὺ μὲν δίκαιος  
νομίζω, σοφὸς δὲ οὐδὲ ὥψο-  
τιουν· δοκίω δὲ ἐγὼ καὶ αὐ-  
τὸς οὕτως γινώσκω· οὐδεὶς<sup>a</sup>  
γὰρ οὐν ὁ συνουσία ἀργυρίων  
πράττω<sup>m</sup>.

Εν ὁ σκηνῇ τυγχάνω<sup>3</sup> τις  
εἰμι<sup>h</sup> ὁ ταξιαρχὸς, Ἀγλαΐτι-  
δᾶς ὀνομα<sup>n</sup>· ἀνὴρ, ὁ τρόπος,  
ὁ στρυφίος ἀνθρώπος.

Επείδαι ὁ ἀνθρώπινος βίος  
τελευτᾷ<sup>5</sup>.

Μανθάνω<sup>b</sup> δὲ ἐγὼ, ὦ παῖς,  
καὶ ὁδε, φημι, ὁ μεγάλ· πα-  
ρα γὰρ ἱερὸν καὶ οἰωνὸς μη-  
τε ἐν σεαυτοῦ μηδέποτε, μη-  
δε ἐν ὁ στρατία, κινδυνεύω<sup>5</sup>.

14. *O cause of much laughter!*  
But now who could look upon  
them so contemning other men?  
or who would believe, that after  
a little time the one shall be a  
captive, and the other shall have  
his head in a bag of blood?

15. Then Ammon told a false-  
hood, saying that you were his  
son; for you were *the son of Phi-*  
*lip.* Alex. Certainly *the son of*  
*Philip.* For being *the son of Am-*  
*mon* I had not died.

16. Si velles hospitem impellere, te, cum in urbem ipsius  
venisses, accipere, quid faceres?

17. Auscultabunt plurimi inhiantes, admirantes, et feli-  
cem prædicantes te *propter vim sermonum*, et patrem tuum  
*propter fortunam.*

Ὁ πολλὸς γέλως. Ἀλλὰ  
νῦν τις ἀν' αὐτὸς προσέλε-  
πώ<sup>50</sup> οὕτως ὑπερφρονεῖ ὁ ἀλ-  
λός<sup>50</sup>; ἢ τις ἀν' πιστεύω<sup>50</sup>, ὥς  
μετὰ ὀλίγος οὗτος μὲν ἀιχ-  
μαλωτὸς εἰμι, οὗτος δὲ ὁ  
κεφαλὴ ἐχὼ ἐν σάκος αἷμα.

Οὐκοῦν ὁ Ἀμμων ψευ-  
δῶ<sup>50</sup>, λέγω ἑαυτοῦ σὺ εἰμι  
υἱός· σὺ δὲ Φιλίππος ἀρε-  
εἰμι. Ἀλλέξ. Φιλίππος δη-  
λαδῆ. Οὐ γὰρ ἀν' ἐνησκά-  
ω Ἀμμων εἰμι.

## CHAP. XXXVIII.

The dative is often put absolutely, especially after αὐτός, *σὺν* being understood.

Subauditur ita σὺν, &c. Eten.

1. **M**OREOVER, the e-  
ποποιία must have the same spe-  
cies with tragedy.

2. Bread and flesh bring us  
to this; and ye desire the same

Ἐτι δέ, ὁ εἶδος ὁ αὐτὸς δεῖ  
εἶναι ὁ ἐποποιία ὁ τραγωδία.

Ἐγὼ μὲν ἄρτος καὶ κρέας  
εἰς οὗτος ἄγω· σὺ δὲ εἰς μὲν

thing with us, but ye, wandering up and down through many round courses, hardly arrive at length, where we are long since come.

3. When the mind is intoxicated with wine, it suffers *the same things with chariots that have lost their charioteers.*

4. We do not search and examine common men, equally with those who are of splendid race.

5. They sailed immediately with twenty five ships.

6. It appears to me to be a shameful thing for a man, to suffer *the same things with the most stupid of animals.*

7. ¶ In one respect, Sophocles would be the *same kind of an imitator with Homer*, for they both represent good men; in another, with *Aristophanes*, for they both represent men acting and doing.

8. About Egypt, two hundred triremes, with their crews and passengers, were destroyed; about Cyprus, an hundred and fifty; in Pontus, they lost ten thousand armed men of themselves and their auxiliaries.

9. If Thessaly had one man only, and Arcadia one man thinking the same things with me, none of the Grecians would have suffered the present misfortunes.

ὁ αὐτὸς ἐγὼ σπεύδω, πολλοὺς  
δὲ τινὲς ἐλιγμοὺς<sup>3</sup>, ἀγὼ καὶ κα-  
τὰ πλαναῶ<sup>m</sup>, μόλις ἀφικνεο-  
μαι, ὅποι ἐγὼ παλαὶ ἦκω<sup>2</sup>.

Ὅταν ὁ νοῦς ὑπὸ οἶνος  
διαφθέρῃ<sup>6</sup>, ὁ αὐτὸς πασχω  
ὁ ἄρμα, ὁ ὁ ἥνιοχος ἀπο-  
βαλλῶ<sup>h</sup>.

Οὐχ ὁμοίως ἐξετάζω τε  
καὶ βασιανίζω. ὁ ἐπιτυχὼν  
ἀνθρώπος, ὁ ἐκ γένος λαμ-  
πρὸς.

Πλεῶν εὐθὺς, πεντὲ καὶ εἰ-  
κοσι ναῦς.

Δέκει ἐγὼ ἀσχερὲς εἰμι  
ἀνθρώπος, ὁ αὐτὸς πασχω ὁ  
ἄφρων ὁ θνητὸν.

Ὅ<sup>1</sup> μὲν, ὁ αὐτὸς ἀν εἰμι<sup>o</sup>  
μιμητὴς Ὅμηρος Σοφοκλῆς,  
μιμεομαι γὰρ ἀμφὼ σπου-  
δαίως· ὁ δὲ, Ἀριστοφάνης,  
πραττῶ γὰρ μιμεομαι καὶ  
δράω ἀμφῶ.

Περὶ μὲν Αἰγυπτὸς<sup>3</sup> δια-  
κόσιοι τριήρης, αὐτὸς<sup>d</sup> πλη-  
ρωμα, διαφθέρῃ<sup>6</sup>. περὶ δὲ  
Κυπρὸς<sup>a</sup>, πεντήκοντα καὶ ἑ-  
κατὸν ἐν ὁ Πόντος, μυριοὶ  
ἰπλιτῆς αὐτὸς καὶ ὁ συμμα-  
χος ἀπολλυμι.

Εἰ εἰς ἀνὴρ μόνος Θεττα-  
λία, καὶ εἰς ἀνὴρ Ἀρκαδία ὁ  
αὐτὸς φρονεῶ ἐχῶ<sup>6</sup> ἐγὼ, ὅ-  
δεις ὁ Ἕλλην ὁ παρ εἰμι κα-  
κὸς χραομαι<sup>81</sup> ἀν.

10. Of writers, some made nothing more than a collection and transcript of the things composed by the ancients, as Euclid, and Democritus, and Proclius: others, having selected small parts of the history of the ancients, to comment on, attempted to write books on the *same* subjects *with them*, as Annius, Medius, and Phœbion.

Ὁ γραφῶς<sup>5</sup>, ὁ μὲν ὕδαρ πολὺς ἢ συναγωγὴ καὶ μετὰ γραφὴ ὁ δὲ πρῶτος συντιθῆμι<sup>5</sup> ποιεῶ, καθάπερ Εὐκλείδης, καὶ Δημοκρίτος, καὶ Προκλίνος· ὁ δὲ, μικρὸς κομίδῃ πρᾶγμα ὁ δὲ παλαιὸς ἱστορίᾳ ἀπομνημονεύω<sup>5</sup>, εἰς ὁ αὐτὸς τόπος ἐκεῖνος ἐπιχειρῶ συντιθῆμι βιβλίον, καθάπερ Ἀννίος, τε καὶ Μηδῖος, καὶ Φοιβίων.

11. Quid enim defuit felicitatis illi, qui tales majores habuit, quales nemo alius, nisi quis *iisdem cum illo* ortus?

12. Magnam hostium multitudinem, *cum ipsis armis*, cepit.



## CHAP. XXXIX.

The Greeks use μελλω, with an infinitive, to express the future, both active and passive, which, in Latin, would be rendered by a participle of the future and the verb *sum*.

When an infinitive is joined, &c.

The infinitive after the verb μελλω, &c. *Bell.*

Ufurpantur verba infinita, &c. *Holmes.*

1. *HE is to be given up.* (tradendus est.) Μελλω παραδίδωμι.
2. Judas Iscariot the son of Simon, who *was about to betray him.* (traditurus erat.) Ιουδας Σιμων Ισκαριωτης, ὁ μελλω<sup>h</sup> αὐτος παραδίδωμι.
3. He was afraid that he *should be seen*, beginning to build the palace. (ne manifestus fieret.) Φοβέω<sup>m2</sup> ὅτι ὀπτομαί<sup>3</sup> μελλω<sup>2</sup>, ὁ βασιλειον<sup>pl</sup> οἰκοδομεῖν ἀρχομαι.
4. He said this, signifying by what death *he was to die.* (morigiturus erat.) Οὗτος λεγώ<sup>2</sup>, σημαίνω ποῖος θάνατος μελλω ἀποθνήσκω.
5. Who having seen Peter and John *about to enter* into the temple, asked to get alms. (ingressuros.) Ὃς εἶδω<sup>6</sup> Πέτρος καὶ Ἰωάννης μελλω εἰσεῖναι εἰς τὸ ἱερόν, ἐρωτᾷ<sup>2</sup> ἐλεημοσύνη λαμβάνω<sup>6</sup>.
6. Whatever you *are about to say*, review it first in your judgment; for with many people the tongue runs before the understanding. (dicturus sis.) Πᾶς ὅς τις ἀν μελλω λέγω, προτερον επισκοπεῖν ὁ γνώμη· πολὺς γὰρ ὁ γλῶσσα προτρεχῶ ὁ διανοία.
7. When the nightingale *was about to be slain.* (occidenda esset.) Αἰδῶν ἀναγρῶ μελλῶ<sup>h</sup>.

8. ¶ Those *who are about to be* auxiliaries, ought to be friends, not enemies, neither envious in the prosperity of their commander, nor treacherous in his adversity. (futurol.)

9. For who, *being about to make* any thing, is ignorant what *he is about to make?* for he does not make it by a power void of reason. (cum facturus sit), (facturus est.)

10. In the (play) Cresphontes, Merope *is about to kill* her son, and does not kill him, but discovers who he is; and in the Helle, the son, *being about to give up* his mother, finds who she is. (occisura est), (dediturus.)

11. And *he was about to do* still more good things to his subjects; for he had driven the informers from the city, and had ordered them to be punished in every place. (benefacturus est.)

12. Nonnullos occidit, nonnullos (*interfecturus*) erat.

13. In hoc ipso die, *laturus est* unusquisque vestrum sententiam, de sua etiam ipsius dicendi libertate.

Φίλος, οὐκ ἐχθρὸς δεῖ εἶ-  
μι, ὁ μελλῶ<sup>h</sup> συμμαχὸς εἶ-  
μι<sup>3</sup>, καὶ μὴτε ἐπὶ ὁ ἀγα-  
θὸς<sup>pd</sup> ὁ ἀρχῶν φθονεῶ<sup>3h</sup>, μὴ-  
τε ἐν ὁ κακὸς<sup>pl</sup> προδιδῶμι<sup>3h</sup>.

Τίς γὰρ, μελλῶ ποιεῶ<sup>3</sup>  
τίς, ἀγνοεῶ<sup>2</sup> ὅς μελλῶ ποιεῶ,  
οὐ γὰρ ἀλογὸς δυνάμεις ποι-  
εῶ.

Εν ὁ Κρεσφοντίης, ὁ Με-  
ροπὴ μελλῶ ὁ υἱὸς ἀποκτείνω,  
ἀποκτείνω δὲ οὐ, ἀλλὰ  
ἀναγνώριζω<sup>5</sup>. καὶ ἐν ὁ Ἑλλή,  
ὁ υἱὸς, ὁ μητὴρ ἐκδιδῶμι  
μελλῶ, ἀναγνώριζω<sup>5</sup>.

Μελλῶ<sup>5</sup> δὲ ἀν ἐτι καὶ προ-  
λὺς εὐεργετεῶ<sup>3</sup> ὁ ὑπηκόος  
εἶμι καὶ ὁ συκοφαντίης ὁ πο-  
λὺς εἶμι<sup>2</sup> διώκω<sup>5h</sup>, καὶ ὁ  
πανταχού εἶμι<sup>2n</sup> κολάζω<sup>5</sup>  
κελευῶ<sup>5h</sup>.

## CHAP. XL.

The verbs εἰμι, τυγχάνω, ὑπαρῶ, γίνομαι, κρύω, ἔχω, εἶμι, and λαμβάνω, are used with participles after them, to express what in Latin would be rendered by some tense of a single verb.

Participles are often used, instead of the infinitive, after verbs signifying an emotion of the mind.

Verbo τυγχάνω, &c.

Sin participium sequatur, &c.

Nonnunquam participia, &c. *Eton.*

Participium non raro, &c. *Wetten.*

The participles ων, &c.

Participles are often used, &c.

When a participle is joined, &c. *Bell.*

Pro infinitivo crebrius, &c. *Holmes.*

1. IF he *always* acted soberly, how could he justly have the blame of the evil which was not in him? (permanebat sobrius esse.)

2. He said that *he* happened then *to be* with Demarethus. (forte fuisse.)

3. If a companion be polluted, he who touches him must be polluted, though *he* himself were pure. (fuerit.)

4. *We* were walking in the temple of Saturn, in which we

Εἰ σωφρονεῖν διατελεῶ<sup>2</sup>,  
πῶς αὖ δικαίως, ὃ οὐκ ἐνεί-  
μι<sup>h</sup> αἴτιος, κακία αἴτια ἔχω;

Φημι τυγχάνω<sup>6</sup> τότε εἰ-  
μι<sup>hn</sup> αἶμα Δημαρητος.

Εὰν ὁ ἑταῖρος εἰμι μολυ-  
τῷ<sup>7h</sup>, καὶ ὁ συνανατρεῖω<sup>m</sup>  
αὐτος μολυνῶ ἀναγκῇ, καὶ  
αὖ αὐτὸς εἰμι τυγχάνω<sup>6</sup> κα-  
θάρως.

Τυγχάνω περιπατεῖν ἐν ὁ  
ἰ Κρονος ἱερῷ, ἐν ὅς πολυς

beheld many other offerings.  
(deambulabamus.)

5. What a great desire have you raised in us, if these things are so? And *they are* so, said he. (se habent.)

6. I am prepared to obey the laws; but that I may not inadvertently transgress any thing through ignorance, I wish to learn this distinctly from you. (inscius transgrediar.)

7. He is worthy of praise, who has first conferred a favour on his friends. (prius bene fecerit.)

8. And I am not ashamed to say this; but be assured I would be ashamed to say, that, if ye stay with me I will pay you. (me pudet dicere.)

9. Because we know that the latter is true, our mind falsely concludes that the former is so likewise. (scimus esse), (falsa ratione credit esse.)

10. Amongst whom also was Longinus, whose compositions afford great benefit to the studios. (conferunt.)

11. ¶ Be satisfied, Cyrus, said he, for tho' I should never cease to look at her, I could not be overcome, so as to do any of the things which I ought not to do. (desisterem contemplari.)

12. Gadatas having heard

μεν καὶ ἄλλος ἀνάθημα θε-  
ωρεῶ<sup>2</sup>.

Ὡς τις μέγας τις ἐπιθυ-  
μια ἐμβάλλω ἐγώ, εἰ οὗτος  
οὕτως ἐχω; Ἀλλὰ εἰμι, φη-  
μι, οὕτως ἐχω.

Εγὼ παρασκευάζω<sup>p7</sup> μεν  
πειθῶ<sup>m</sup> ὁ νόμος· ὥπως δὲ μὴ  
διὰ ἀγνοια<sup>a</sup> λαμβανῶ<sup>o</sup> τις  
παράνομεω<sup>s</sup>, οὗτος βουλο-  
μαι σαφὲς μαθῆναι<sup>o</sup> παρὰ  
σου<sup>p</sup>.

Ἐπαινεὸς ἀξίος, ὅς ἀν φθα-  
νῶ<sup>t</sup> ὁ φίλος εὐεργετῶ.

Καὶ οὗτος μεν οὐκ ἀσ-  
χυνῶ<sup>m</sup> λεγῶ· ὁ δὲ, ἢν μὲν  
παρὰ ἐγώ, ἀποδίδωμι<sup>3</sup>, εὐ-  
ισήμι ὅτι οὗτος ἀσχυνῶ<sup>m</sup> ἀν  
εἶπον.

Διὰ ὃ<sup>ne</sup> εἶδεν<sup>7i</sup> οὗτος ἀ-  
ληθὲς εἰμι, παραλογίζομαι  
ἐγὼ ὁ ψυχή καὶ ὁ πρῶτος  
ὡς εἰμι.

Ὡς καὶ Λογγίνος εἰμι,  
ὅς συγγραμμά εἰμι μέγας ὁ  
παιδεία<sup>5</sup> μεταποιεῶ<sup>m</sup> ὀφε-  
λος φέρω.

Θάρρειν, φημι, ὦ Κύρος,  
οὐδὲ ἢν μὴδεποτε πανῶ<sup>m5</sup>  
θεασθαι, οὐ μὴ κρατῶ<sup>s5</sup>  
ὥστε ποιεῶ τις ὅς<sup>2</sup> μὴ χρεῖ  
ποιεῶ.

Ἀκουῶ<sup>5</sup> οὗτος<sup>a</sup> ὁ Γαδά-  
τας.

these things, revived and spoke, Could I then; said he, *quickly make myself ready*, before you depart? (statim me parare.)

13. Do not forget hospitality to strangers; for by this some *have entertained angels unawares*. (in scii acceperunt.)

14. And during the days, if he perceived his grandfather, or his mother's brother to want any thing, it was difficult that any one should do it before him; for whatever Cyrus could do, he delighted to gratify them. (perciperet indigere,) (quenquam in ea peragenda antevertere eum,) (latabatur gratificari.)

15. They knew that Socrates, from the smallest possessions, lived most contentedly, and was most abstemious from all pleasures. (nōrunt vivere,) (esse.)

16. And if you will break these, or permit those who are breaking them, I predict to you, that you will insensibly give up the government of the state. (imprudentes concedetis.)

17. There happened at the same time to be some thunder and rain, the season of the year being now near to the end of Autumn. (acciderunt.)

18. I observed that he neither sacrificed to the gods, nor used

τας, αναπνεω τε και ειπον, Αρα ουν, φημι, δυναμαι<sup>ο</sup> αν συσκευαζω<sup>ς</sup> φθानω<sup>ς</sup> πριν συ εξειμι;

Ὁ φιλοξενια μη επιλανθανομαι δια ουτος<sup>ς</sup> γαρ λανθανω<sup>ο</sup> τις ξινηζω<sup>ς</sup> αγγελος.

Ὁ δε ἡμερα ει τις<sup>ς</sup> αισθανομαι<sup>οο</sup> δεομαι η ο παππος, η ο ο μητηρ αδελφος, χαλιπος ειμι αλλος φθानω<sup>ς</sup> ουτος πεινω<sup>ς</sup>. ιστις γαρ δυναμαι<sup>ο</sup> ο Κυρος, υπερχαιρεω αυτος χαριζομαι.

Ειδω<sup>ς</sup> Σωκρατης, απο ελαχυς μεν χρημα, αυταρκεστατα ζω, ο ηδονη<sup>ς</sup> δε τας ευκρατης ειμι.

Ει δε και ουτος<sup>ς</sup> καταλυω<sup>ς</sup>, η ο καταλυω επιτρεπω, προλεγω συ, οτι λανθανω<sup>ς</sup> ο πολιτια<sup>ς</sup> παραχωρεω<sup>ς</sup>.

Τυχανω<sup>ς</sup> βροντη<sup>η</sup> τις αμκ υπομαι<sup>ο</sup>, και υδωρ, ο ετος προς μετοπωρον ηδη ειμι.

Καταμανθανω<sup>ς</sup> αυτος ουτε θυω ο θεος, ουτε μαντικη



divination, but even derided those who did these things. (ediscibam sacrificare,) (uti,) (irridere.)

19. I know very well, that if this was so, we should not have heard that he was in Elatea, but upon our own borders. (esset,) (audivissemus esse.)

20. Will you not first tell me, if you have perceived that I know any allurements, which I have not observed myself to know? (non prius dices,) (senferis nōsse,) (scire ignoraverim.)

21. You could neither say, nor shew to him greater tokens of faith, than what you yourself have received from us. (accepisti.)

22. If he saw me doing you any wrong, there are laws about all things, and punishments, and trials, and judgments, having severe and great penalties, and it was in his power to use all these. (lædere perciperet.)

23. I would be very grateful to the Deity, if I be not mistaken in the opinion, which I have of you. (habeo.)

24. And when he ceased speaking, he said unto Simon; Launch out into the deep, and let ye down your nets for a draught. (loqui desit.)

25. When you will have met him, if you perceive that he wishes to be our friend, you must plan

χρασμαι, αλλα και ο ποικω ουτος καταγελω.

Ευ ειδω<sup>7</sup>, οτι ει ουτος ουτως τυγχανω<sup>3</sup> εχω, ουκ αν αυτος ακουω<sup>21</sup> εν Ελατεια ειμι, αλλα επι ο ημετερος οριον<sup>4</sup>.

Ουκ αν φθανω<sup>6</sup> λεγω, ει τις αισθανομαι<sup>8</sup> φιλτρον επισταμαι, ες εγω ειδω<sup>7</sup> λανθανω<sup>11</sup> εμαυτου<sup>2</sup>.

Πιστος<sup>10</sup> αυτος ουκ αν μεγας ουτε ειπω<sup>9</sup> αν, ουτε δεικνυμι<sup>50</sup> ος αυτος συ τυγχανω παρα εγω λαμβανω.

Ειτις αδικω με συ οραω<sup>2</sup>, ειμι νομος περι πας<sup>8</sup>, και τιμωρια, και αγων, και κρισις, πικρος και μεγας εχω ο επιτιμιον, και ουτος εξεστι απας χρασμαι.

Πολυς αν ο Θεος χαρις εχω<sup>60</sup>, ει μη διαμαρτανω<sup>60</sup> ο δοξα<sup>2</sup>, ος εχα<sup>2</sup> περι συ<sup>8</sup> τυγχανω.

Οτε δε πανω<sup>11</sup> ληλω, ειπον προς ο Σιμων Επαναγω εις ο βαθος, και χαλαζω<sup>5</sup> ο δικτυον συ<sup>21</sup> εις αγρα.

Επειδαν συγγινομαι<sup>6</sup> αυτος, εαν μεν γνωσκα<sup>6</sup> αυτος φιλος εγω βουλομαι ειμι,

it so, that *he may not appear to be* a friend to us. (velle sentias,) (non videatur esse.)

26. The same day, when *he heard that Cyrus was there, he led away* the army to him. (adesse audivit,) (deduxit.)

27. The most dreadful of all the evil was the despair, when any one *perceived that he was sick.* (sentiret agrotare.)

28. Do you think then that there is so much pleasure from all these things, as from a person's perceiving that he is becoming better, and acquiring better friends? these things indeed *I always think.* (nunquam non existimo)

29. And if sometimes I would even lift the water, and put it to my mouth, *I cannot suddenly wet* the edge of my lip, when flowing through my fingers, I know not how, it again leaves my hand dry. (præoccupo madefaciens.)

30. As then you know and are persuaded, that all persons should *be ready, willing to do* their duty, *I cease to speak of it.* (ultra velle,) (desisto loqui.)

31. When the Assyrian *knew* that the spies *were advancing,* he orders two or three chariots, and a few cavalry, to spring forth and fly. (perciperet accedere.)

32. When the camp of the

ούτος ἤδη χρη μηχανάω<sup>κ</sup>, ὅπως λανθάνω<sup>ο</sup> φίλος εἰμι ἐγώ.

Αυθημερον, ἐπει ἀκουσά παρῆμι Κυρος, οἰχομαι<sup>2</sup> πρὸς αὐτος ἀγὼ ὁ στρατευμα.

Δεινος πᾶς εἰμι ὁ κακός ὁ ἀθυμία, ὅποτε τις αἰθνατομαι<sup>66</sup> καμνῶ<sup>2</sup>.

Οἰομαι οὖν ἀπο πᾶς οὗτος τοσούτος ἡδονή εἰμι, ὅσος ἀπο ὅ<sup>υε</sup> ἐαυτοῦ<sup>α</sup> τε ἡγεομαι ἀγαθὸς γίγνομαι<sup>1</sup>, καὶ φίλος ἀγαθὸς κταομαι<sup>1</sup>; ἐγὼ τοιούτῳ διατελέω οὗτος νομίζω.

Ἦν δὲ ποτε καὶ ἀρῶ<sup>50</sup> ὁ ὕδωρ, καὶ προσφέρω<sup>50</sup> ὁ στομα, οὐ φθάνω βρεχῶ<sup>5</sup> ἀκρὸς ὁ χεῖρες<sup>α</sup>, καὶ διὰ ὁ δακτύλος<sup>β</sup> διαρρέω<sup>ρδ</sup>, οὐκ εἶδω<sup>ω7</sup> ὅπως, αὐθὺς ἀπολείπω ξηρὸς ὁ χεῖρ ἐγώ.

Ὡς μὲν οὖν δεῖ ὁ προσήκον<sup>ρ</sup> ποιεῖν εἶλω ὑπαρῶ<sup>α</sup> πᾶς ἑτοίμος, ὡς ἐγνωκώς<sup>ε</sup> συ<sup>ρ</sup> καὶ πειθῶ<sup>7h</sup>, παύω<sup>μ</sup> λέγω.

Ὁ Ἀσσυρίος, ὡς γινώμι προσεμί<sup>ι</sup> ὁ διερευνάω<sup>3h</sup>, φεύγω κελεύω ἄρμα ἐξαπιστημι<sup>6h</sup> δύο ἢ τρεῖς, καὶ ἵππος ὀλίγος.

Ὅτε ἀλίσκω<sup>2</sup> ὁ ὁ Ἀσσυρίος

Assyrians was taken, her husband *happened not to be* in the camp, but *was gone as ambassador* to the king of the Bactrians. (forte fuit,) (legatione fungebatur.)

στρατοπέδον, ὁ ἀνὴρ αὐτοῦ οὐ τυγχάνω<sup>ο</sup> ἐν ᾧ στρατοπέδον εἰμι, ἀλλὰ πρὸς ὁ Βακτριανὸς βασιλεὺς πρεσβεύω οἰχομαι<sup>2</sup>.

33. Unless ye punish these orators, the people *cannot avoid becoming slaves* to these monsters. (non effugiet servitutem.)

Εἰ μὴ τιμωρομαι<sup>53</sup> ὁ ρητῶν οὗτος, οὐκ ἀν φθάνω<sup>ο</sup> ὁ πλῆθος οὗτος ὁ θνητὸν δουλεύω.

34. Non cessabo scribere.

35. Sed quomodo agit? Sitire definit.

36. Pueri, ad scholas ventitantes, in justitia discenda versantur.

37. Una adhuc pars imperii reliqua est, si quid modo ego intelligo.

## CHAP. XLI.

The infinitive mood, or a participle is used to supply the place of gerunds and supines.

Pro gerundiis et supinis, &c. *Eton. et Wetten.*

The gerund in *dum* of the accusative, &c.

The supines, &c.

The gerund in *di*, &c.

The infinitive is sometimes, &c. *Bell.*

Pro gerundiis, &c.

Pro supinis simpliciter &c. *Holmes.*

### INFINITIVE.

1. **T**HE opportunity of assisting. (auxiliandi.)

Καλὸς ὁ βοηθεῖν.

2. Not powerful in speaking, but unable to keep silence. (loquendo,) (ad tacendum.)

Οὐ λεγῶ δεινός, ἀλλὰ σιγῶ ἀδύνατος.

3. Refrain entirely from shouting, and *laughing at any thing.* (irridendo.)

4. Your tempers are *hard to be managed.* (difficiles imperatu.)

5. For the sake of *conquering.* (vincendi.)

6. It is time for you *to depart from fighting.* (abeundi,) (pugnando.)

7. He spent the greatest part of his time, *in enquiring, and considering, and consulting.* (quaerendo,) (cogitando,) (consultando.)

Βοη, καὶ ὁ ἐπιγελαῶ τις<sup>4</sup>  
παντελὺς ἀπεχῶ<sup>m</sup>.

Χαλεπὸς ὁ ὑμέτερος φυ-  
σὶς ἀρχῶ<sup>5</sup>.

Ἔνεκα ὁ νικάω.

Καὶρος συ<sup>pl</sup> ὁ<sup>8</sup> ἀπειμι<sup>6</sup>  
ἀπο ὁ μαχομαι.

Εν ὁ ζήτην, καὶ φροντίζω,  
καὶ βουλευῶ<sup>m</sup>, ὁ πλείστος  
χρονὸς διατρίβω<sup>2</sup>.

#### PARTICIPLE.

8. I have spent my own property, *in doing nothing else, than honouring and bestowing gifts, when I admired any of the soldiers.* (faciendo,) (honorando,) (donando.)

9. Socrates acts unjustly, *in not acknowledging those gods, whom the city acknowledges.* (agnoscendo.)

10. I went to you, *to see how you are.* (visum.)

11. We gain friends, *not by receiving, but by doing favours.* (patiendo,) (agendo.)

12. Cyrus had sons attached to himself the fathers of his companions, *by visiting them, and showing manifestly that he loved their sons.* (visendo,) (ostendendo.)

Ὁ ἴδιος χρημᾶ<sup>pl</sup> ἀναλίσ-  
κω, οὐδεὶς ἄλλος ποιεῶ, ἢ  
τιμᾶω, καὶ χαρίζομαι, ὅταν  
τις ἀγαζομαι<sup>ps</sup> ὁ στρατιώ-  
της.

Ἀδίκην Σωκράτης, ὅς μεν  
ὁ πόλις νομίζω θεός, οὐ νο-  
μίζω.

Εγὼ πρὸς σὺ εἰμι<sup>m7</sup>, ἐπι-  
σκεπτομαι<sup>3</sup> πῶς ἐχῶ.

Οὐ πασχῶ ἐν, ἀλλὰ  
δραῶ, κταομαι ὁ φίλος.

Ταχὺ ὁ πατὴρ ὁ ἡλικιω-  
της ἀναρτᾶ<sup>p</sup> ὁ Κυρὸς, προσ-  
εἰμι<sup>6</sup>, καὶ ἐδηλὸς εἰμι ὅτι ἀ-  
σπαζομαι<sup>2</sup> αὐτὸς ὁ υἱός.

## PROMISCUOUS.

13. ¶ But if battles are decided, now, as formerly, by those that fight well, you cannot be wrong in taking heart. (confidendo.)

14. The Persians take care of hunting publicly; and the king, as also in war, is their leader, and hunts himself, and takes care of the rest that they may hunt. (venandi.)

15. And what decrees have been passed against the rich, which, by Cerberus, they have no means of escaping. (effugiendo.)

16. He had soon destroyed the wild-beasts in the park, by pursuing, and striking, and killing them. (persequendo,) (feriendo,) (interimendo.)

17. This is the way leading to true learning, and it is very difficult in appearance. (aspectu.)

18. He was quick in speaking, and with his quickness, a certain persuasion sat upon his lips. (loquendo.)

19. To love too much is the cause of not loving. (amandi.)

20. Women are quick in finding devices. (inveniando.)

21. The historian and poet do not differ in their expressing things in verse or in prose; for were

Εἰ μὲντοι, ὥσπερ πρόσθεν, δια ὁ<sup>α</sup> ἐν μάχῃ<sup>β</sup>, ἐτι καὶ νυν, ὁ μάχη κρινῶ, θάρρει οὐδεὶς<sup>γ</sup> ἀν σφαλῶ<sup>δ</sup>.

Δημοσία ὁ θηρῶ ἐπιμελομαι ὁ Περσῆς· καὶ βασιλεὺς, ὥσπερ καὶ ἐν πολέμῳ, ἡγεμῶν αὐτοῦ<sup>α</sup> εἰμι, καὶ αὐτοῦ τε θηρῶ, καὶ ὁ ἄλλος ἐπιμελομαι ὅπως ἀν θηρῶ<sup>ο</sup>.

Καὶ οὕτως χειροτονεῶ ὁ ψήφισμα κατὰ ὁ πλούσιος, ὅς, μα ὁ Κερβερός, οὐδεὶς μηχανῇ ὁ διαφεύγω<sup>δ</sup> αὐτοῦ<sup>α</sup>.

Ταχὺ ὁ ἐν ὁ παραδείσῳ θηρίον ἀναλίσκω, δίσκω, καὶ βαλλῶ, καὶ κατακαίνω.

Οὗτος εἰμι ὁ ὁδὸς, ὁ ἀγὼ πρὸς ὁ ἀληθινὸς παιδεία, καὶ μαλα γὰρ χαλεπὸς προσεῖδαι<sup>ο</sup>.

Ταχὺς λέγω μὲν, πρὸς δὲ γὰρ αὐτοῦ ὁ ταχὺς, πειθῶ τις ἐπικαθίζω<sup>α</sup> ἐπὶ ὁ χεῖλος<sup>δ</sup>.

Ὁ λίαν φιλεῶ, ὁ μὴ φιλεῶ ἁγίον.

Δεινὸς ὁ γυνὴ εὗρισκω τέχνη.

Ὁ ἱστορικός καὶ ὁ ποιητής, οὐ ὁ ἡ ἐμμέτρος λέγω ἡ ἀμέτρος διαφέρω· εἰ



the writings of Herodotus put into metre, they would nevertheless be a history in metre, as well as without it. But they differ in this; *in the one telling things as they really are*, the other, as they may be. (*loquendo*, (*narrando*.)

22. A person may know the age of bees, in this manner; those which are but a year old are glossy and like oil, in colour; but the elder ones are rough both *to see* and *to touch*, and appear wrinkled by their age. (*visu*,) (*tactui*.)

23. He who fears death, either dreads a loss of sense, or to have other kind of feeling; now if you lose sensation, you will feel no pain; if you obtain other kind of feeling, you will be another kind of animal, and will not cease *from living*. (*a vivendo*.)

24. When he was prevented *from doing* public duties himself, *by being employed* about greater things, he exhorted Archiadas, a religious man, to it. (*a faciendo*.)

25. To speak in a word, all those persons appear to have erred far *from thinking* as they ought, who have published their opinion that the soul is corporeal; for what can the fineness of

μῖο' γὰρ ἂν ὁ Ἡρόδοτος εἰς μέτρον τιθῇμῃ<sup>π1</sup>, καὶ οὐδεις<sup>π2</sup> μικρὸς ἀνείμι<sup>π3</sup> ἱστορίας μετὰ μέτρον ἢ ἀνεύ μέτρον. Ἀλλὰ οὗτος διαφέρω, ὃ ὁ<sup>π4</sup> μὲν ὁ γινομαι<sup>π5</sup> λέγω, ὃ δέ, οἷος ἂν γινομαι<sup>π6</sup>.

Μελίσσας ἡλικία διαγινώσκω<sup>π7</sup> τις ἂν, ὁ τρόπος<sup>π8</sup> οὗτος· ὁ μὲν αὐτοῦ στίλβους τε εἶμι, καὶ εἰκώ<sup>π9</sup> ἐλαφόν, ὁ χροία· ὁ δὲ πρὸς τῶν τραχὺς καὶ εἰδῶ<sup>π10</sup> καὶ ἄπτομαι<sup>π11</sup> γινομαι, ῥυτίδες δὲ ὁρᾶω<sup>π12</sup> διὰ ὁ γῆρας<sup>π13</sup>.

Ὁ ὁ θάνατος φοβέω<sup>π14</sup>, ἡ τοι ἀνασθησὶα φοβέω<sup>π15</sup>, ἡ αἰσθησὶς ἑτέροις· ἀλλὰ εἴτε οὐκετι αἰσθησὶς<sup>π16</sup>, οὐδὲ κακὸς τις αἰσθανομαι<sup>π17</sup>. εἴτε ἄλλοι- αἰσθησὶς πταομαι<sup>π18</sup>, ἄλλοις ζῶν εἶμι, καὶ ὁ ζῶν οὐ παύω<sup>π19</sup>.

Ἐπειδὴ πρᾶσσω αὐτὸς κωλύω<sup>π20</sup> ὁ πολιτικός<sup>π21</sup>, διὰ ὁ<sup>π22</sup> καὶ περὶ μεγας<sup>π23</sup> ἀσχολεομαι<sup>π24</sup>, Ἀρχιάδας, ὁ ὁ θεός<sup>π25</sup> φίλος, ἐπὶ οὗτος<sup>π26</sup> παρακαλεῶ<sup>π27</sup>.

Συνελόντι εἶπον, πρὸς ἐγὼ δοκεῖ ἀφίστημι ὁ ὁ δέον<sup>π28</sup> λογιζομαι πᾶς ἐφῆξας, ὁ ὁ ψυχή σωμῃ ἀποφαινώ<sup>π29</sup>. τις γὰρ ὁ ὁ πνεῦμα ἐγὼ λεπτότης προ ἔργον γι-

breath do to us, to produce ideas and reasoning? or what form of atoms, beyond others, has such force and power, as to produce sentiment, when it is mingled into the form of another body? (a cogitando.)

26. Proclus was very lovely *to be seen*; for not only was the symmetry of his members perfect, but it is wonderful, how the vigour of his mind shone in his body, like a vital light, and it is not possible *to be expressed* in language. (visu,) (dictu)

νομαι<sup>60</sup> αν, εις φαντασια και λογισμος<sup>61</sup>; τις δε ο ατομος σχημα τουτουτος, παρα ο αλλος<sup>62</sup> εχω δυναμις και ροπη, ωστε φρονησις γεννω, εταν εις ετερος πλασις εγκαταμιγνυμι<sup>63</sup> σωμα;

Ειδω<sup>60</sup> ειμι σφοδρα ερασιμιος ο Προκλος· και γαρ ου μονον αυτος<sup>d</sup> ο<sup>61ne</sup> ο συμμετρια ευ εχω, αλλα γαρ και ο<sup>62ne</sup> απο ο ψυχη επανθεω<sup>h</sup> ο σωμα, οιονει φως ζωτικος, θαυμασιος ισος<sup>63</sup> αποστιλβω<sup>2</sup>, και ου πανυ φραζω<sup>64</sup> ο λογος δυνατος.

27. De rebus incertis vero, *oracula consultum* mittebat suos, an fuscipienda essent.

28. At iste certe pater tuus *aptior est ad docendum* minus quam plus habere.

## CHAP. XLII.

Verbal adjectives, governing a dative of the agent, and the case of their own verbs, are used to signify *necessity*.

Cum significatur necessitas, &c. *Eton, Wetten, and Holmes.* The gerund in dum of the nominative, &c. *Bell.*

- |   |                                |
|---|--------------------------------|
| 1. <i>WE must not overcome women by force.</i> (vincendæ sunt.) | Ου σθενος νικητεον (εγω) γυνη. |
| 2. If it be not possible to be                                  | Αν μη ειμι προς ο κα-          |

saved with honour, *we must choose death.* (mors eligenda est nobis.)

3. *All those who speak, and you who hear, must choose the best things, and those which will be salutary, instead of the easiest and most pleasant.* (eligenda sunt, &c.)

4. *The wise man ought to avoid living for fame, and regarding things pleasing to the multitude, without making right reason the ruler of his life.* (fugiendum est sapienti.)

5. *But first we ought to examine, whether there be any art of sublimity or depth; for some persons think that they are quite mistaken, who would reduce such things to artificial precepts.* (nobis exquirendum est.)

6. ¶ I say then *that you ought to give aid to those things* in two manners; first, in saving the cities to the Olynthians, and sending the soldiers who will do this; and secondly, in injuring his country, by ships, and by other soldiers. (auxilium a vobis negotiis ferendum esse.)

7. I think *that a person should captivate those, whom he would wish to make willing assistants of the works of war, by all good works and deeds.* (captandos esse.)

λος<sup>ne</sup> σωζω, θάνατος εγω αίρετεον ειμι.

Ὁ λεγω<sup>n</sup> ἀπας, και ὁ ακουω συ, ὁ αγαθος και ὁ σωζω<sup>3h</sup>, αντι ὁ ραδιος και ὁ ἡδυς προαιρετεον.

Φευκτεον ὁ σωφρονεω<sup>n</sup> ὁ<sup>ne</sup> προς δοξα ζω<sup>f</sup>, και ὁ ὁ πολυς δοκει<sup>n</sup> περισκοπεω, και μη ὁ ορθος λογος ἡγεμων ποιεω<sup>m</sup> ὁ βιος.

Εγω δε εκεινος διαπορητεον εν αρχη. ει ειμι υψος τις η βαθος τεχη<sup>n</sup> επει τις ἐλω<sup>s</sup> οιομαι διαπατω<sup>7</sup>, ὁ<sup>pa</sup> ὁ τοιουτος αγω<sup>h</sup> εις τεχνικος παραγγελμα.

Φημι δη διχη βοηθητεον ειμι ὁ πραγμα συ. ὁ<sup>d</sup> τε, ὁ πολις ὁ Ολυνθιος σωζω<sup>f</sup>, και ὁ οὔτος ποιεω<sup>3h</sup> στρατιωτης εκπεπω<sup>n</sup> και ὁ, ὁ εκεινος χωρα κακος ποιεω<sup>f</sup>, και τριηρης, και στρατιωτης ἑτερος.

Ὅς ὁ εις ὁ πολεμος εργον ποιεω<sup>m5</sup> τις βουλεμαι συεργος προθυμος, οὔτος πανταπας, εγω γε δοκει, αγαθος θηρατεον ειμι και λογος και εργον.

8. If you wish that the gods should be propitious to you, *you must worship the gods*; or if you would wish to be beloved by your friends, *you must do good to your friends*; and if you desire to be honoured by your city, *you must do service to your city*. (colendi sunt Dii, &c.)

9. *We must not omit one dream*, the last and greatest, which gave him all his hope. (omittendum, &c.)

10. Si quis, quum tibicen bonus non fit, videri velit, quid ei faciendum sit? An non imitandi boni tibicines in iis quæ sunt extra artem? ac primum quidem, quum illi instrumenta pulchra habeant, multosque pedissequos circumducant, etiam *ipsi hæc facienda*.

Εἰ ὁ θεὸς ἰκεὺς εἰμι σὺ βουλομαι, θεραπευτεον (σὺ) ὁ θεός· εἴτε ὑπο φίλος ἐθελῶ ἀγαπᾶω, ὁ φίλος<sup>α</sup> εὐεργετητεον· εἴτε ὑπο πόλις ἐπιθυμῶ τιμᾶω, ὁ πόλις<sup>α</sup> ὠφελήτεον.

Ὁ δὲ τελευταῖος καὶ μέγας, ὅσπερ αὐτός καὶ ὁ ἐλπίς πᾶς ὑποφαίνω<sup>2</sup>, ἀναρ ουδε ἐγὼ παραλείπτειον.

## CHAP. XLIII.

Every verb may take an accusative of a corresponding noun.

Quodvis verbum admittit, &c. *Eton.*

All verbs govern the accusative, &c. *Bell.*

Verbum quodvis accusativum, &c. *Holmes.*

1. **T**HE rich live a much more miserable life than ye.

2. Lest some one shall file a bill of impiety against us, before Rhadamanthus.

Ὁ πλουτίος πολὺ ἀθλίος σὺ ὁ βίος βίω.

Μὴ τις ἐγὼ<sup>α</sup> γράφω<sup>τ</sup> γράφῃ ἀσέβεια, ἐπὶ ὁ Ραδάμανθυς<sup>ε</sup>.

3. And *they were greatly afraid*, and said to each other; Who then is this, that the sea and winds obey him?

4. Then, O Pythagoras, *we eat a splendid supper, consisting of many kinds of meat*, laid on much gold and silver; and there were golden cups, and beautiful servants, and musicians, and buffoons.

5. You awakened me being rich, enjoying the most pleasant dream, and *extremely happy*.

6. *He*, who has formed base designs, if fortune favours him, *has obtained his desire*, nevertheless he has intended badly.

7. ¶ *I make the justest proposal* among friends; for if I shall appear to have done any wrong, I will confess the injury; but if I appear neither to have done, nor intended any evil, will not you confess that you are not injured by me?

8. Tragedy *having undergone many changes*, rested, when it had got its proper nature; and Æschylus first brought the number of actors, from one to two, and lessened the parts of the chorus.

9. They killed moreover the sons of Cleander, and put to

Καὶ φοβέω<sup>ρ5</sup> φόβος μεγας, καὶ λεγώ<sup>2</sup> πρὸς ἀλλήλων· Τίς ἀρα εἰμι οὗτος, ὅτι ὁ θαλάσση καὶ ὁ ἀνέμος ὑπακούω αὐτός;

Τοῦντευθεν, δειπνέω<sup>2</sup>, ὦ Πυθαγόρας, πολυψὸς τις καὶ ποικίλος δειπνόν· ἐπὶ χρυσοῖς<sup>5</sup> πέλους καὶ ἀργυρόν· καὶ ἐκπώμα εἰμι χρυσεός, καὶ διακοιὸς ὠραίος, καὶ μευσουργός, καὶ γελωτοποιός.

Σὺ ἐγὼ πλουτέω, καὶ ἡδύς ονείρος<sup>d</sup> στείμι, καὶ θαυμαστός εὐδαμονία εὐδαμονέω, ἐπεγείρω.

Ὁ βουλευώ<sup>msb</sup> ἀσχερῶς, εἰ ὅς ὁ τύχη ἐπισπώ<sup>mo</sup>, εὐρημα εὐρίσκω<sup>8</sup>, μικρὸς<sup>nc</sup> δὲ οὐδεις ὅς<sup>d</sup> κακῶς βουλευώ<sup>p7</sup>.

Ὁ ἐν φίλος δίκαιος ὑποθέσις ἐγὼ ὑποτιθήμι<sup>m</sup>. ἦν γάρ τις<sup>anc</sup> ἐγὼ φάγω κακὸς ποιεῶ<sup>b</sup>, ὁμολογέω ἀδικεῶ<sup>f</sup>. ἦν μέντοι μὴδεις φάγω<sup>m</sup> κακὸς ποιεῶ<sup>7h</sup>, μὴδὲ βουλομαι<sup>p5</sup>, οὐ καὶ σὺ αὖ ὁμολογέω<sup>3</sup> μὴδεις<sup>nc</sup> ὑπὸ ἐγὼ ἀδικεῶ;

Πολὺς μεταβολὴ μεταβαλλώ<sup>6</sup> ὁ τραγῳδία, παύω<sup>m</sup> ἐπεὶ ἐχω<sup>6</sup> ὁ ἑαυτοῦ φύσις· καὶ ὁ, τε ὁ ὑποκριτὴς πλεθός, ἐξ εἰς εἰς δύο, πρῶτος Αἰσχυλὸς ἀγώ<sup>2</sup>, καὶ ὁ<sup>nc</sup> ὁ χερὸς ἐλαττω.

Προσπαιρέω<sup>6</sup> δὲ καὶ ὁ παῖς ὁ Κλεανδρὸς, παῖς<sup>a</sup> τε



death all whom they knew to be friends to him; and having dragged their bodies, and *treated them with every kind of abuse*, at last, carrying them thus insulted, they threw them into the sewers.

10. Ye have seen, in the comedy of Aristophanes, one Socrates carried about, and saying that he walked in the air, and *babbling much other folly*.

11. Populo amicus erat, et una fugit hanc fugam.

12. Videntes autem stellam, gavisī sunt gaudio magno valde.

ἴσας<sup>α</sup> εἶδεν<sup>β</sup> ἐκεῖνος φίλος, διαχραομαι<sup>γ</sup> συρῶ<sup>δ</sup> τε ὁ σωμα, καὶ παρ' ὕβρις ἐνυβρίζω<sup>ε</sup>, τέλος, λωβαιομα<sup>στ</sup> εἰς ὁ ὀχετος ῥίπτω φέρω.

Ὅραω, ἐν ὁ Ἀριστοφάνης κωμῳδία, Σοκράτης τις ἐκεῖ περιφέρω, φασκω τε αἰροβατω, καὶ ἄλλος πολὺς φλυαρία φλυαρεω.

## CHAP. XLIV.

Verbs of sense, with the Attics, take an Accusative.

Attice vero omnia verba sensus, &c. *Eton.*

Also verbs signifying, &c. *Bell.*

And the Attics construe, &c. *Holmes.*

1. **I**T is not safe for you to say, nor for me to bear such things.

Οὐκ ἀσφαλὴς οὐτε συ λέγω, οὐτέ εγὼ ἀκούω ὁ τοιοῦτος.

2. You heard these things true, O Menippus; and I have died, as you see, being able to be immortal.

Ἀληθὴς οὗτος ἀκούω ὦ Μενίππος· καὶ θνήσκω, ὥς ὁρῶ, ἀθάνατος εἰμι δυναμά.

3. Now ye seek to kill me, who have spoken the truth to

Νυν ζητεω ἐγὼ ἀποκτείνω<sup>ε</sup>, ὅς ὁ ἀληθεῖα λέλειω

you, *which I heard from God*: Abraham did not this.

4. Every one loves his own work.

5. ¶ And why need I speak about the world! who heard, every day from them, *ideas*, and *incorporeals*, and *atoms*, and *vacuums*, and *such a multitude of names*.

6. Jesus saith unto them, Draw out now, and bear unto the governor of the feast; and they bare it. When the ruler of the feast *tasted the water that had been made wine*, he calls the bridegroom, and says to him, Every man sets forth the good wine, and when men have well drunk, then the smaller wine; thou hast kept the good wine until now.

7. And Isaac, his father, said unto him, Come near to me, and kiss me, my son. And having come near, he kissed him; and *he smelled the smell of his garments*, and blessed him.

8. Esau, my brother, is a hairy man, and I am a smooth man; my father peradventure *will feel me*, and I shall be before him, as a deceiver.

συ, ὅς ακουω παρὰ ὁ Θεός· οὗτος Ἀβρααμ συ πεπω.

Πας ὁ οικίος ἐργον αγαπαω.

Περὶ μὲν ὁ κόσμος<sup>β</sup> τις χρῆ και λεγω; ὅσγε ιδεα, και ατωμα, και ατομος, και κενος<sup>nc</sup>, και τοιουτος τις οχλος ονομα, ὅσημεραι, παρὰ αωτες ακουω<sup>3</sup>.

Λεγω αωτες ὁ Ἰησους, Ἀντλεω<sup>5</sup> νυν, και φερω ὁ ἀρχιτρικλινος· και φερω. Ὡς δὲ γινω<sup>m</sup> ὁ ἀρχιτρικλινος ὁ ὕδωρ οἶνος γινομα<sup>h</sup>, φωνεω ὁ νυμφίος, και λεγω αωτος, Πας ἀνθρωπος πρωτος<sup>nc</sup> ὁ καλος οἶνος τιθημι, και ἴταν μεθυω<sup>p5</sup>, τοτε ὁ μικρος· συ τηρεω ὁ καλος οἶνος ἕως αρτι.

Και ειπεν αωτος Ἰσαακ, ὁ πατήρ αωτος, Εγγιζω<sup>5</sup> εγω<sup>d</sup>, και φιλεω<sup>5</sup> εγω, τεκνον. Και εγγιζω<sup>5</sup>, φιλεω αωτος· και σφραϊνομαι<sup>p</sup> ὁ οσμὴ ὁ ἱματισιν αωτος, και ευλογεω αωτος.

Εἰμι Ἡσαυ, ὁ ἀδελφος εγω, ἀνὴρ δαυτος, εγω δὲ ἀνὴρ λειος· μηποτε ψηλαφω<sup>5b</sup> εγω ὁ πατήρ, και εἰμι ἐναντίον αωτος, ὡς καταφρονεω<sup>h</sup>.

9. Bonum gustaverunt Dei verbum.

10. Audio hæc de te.

11. Sentiant præsentia.

## CHAP. XLV.

Participles and adjectives are often put, by attraction, in the same case with the noun or pronoun to which they refer.

The Attics often put the relative, by attraction, in the same case with the antecedent ; and sometimes the antecedent in the same case with the relative.

Attice relativum et antecedens, &c.

Attice quoque antecedens, &c.

Genitivus sequentis adjectivi, &c. *Eton.*

The Attics put the relative, &c.

Sometimes the antecedent, &c.

The antecedent is sometimes, &c. *Bell.*

Frequenter relativum et antecedens, &c. *Wetten and Holmes.*

RELATIVE attracted by the ANTECEDENT.

1. *IN* his righteousness that he hath done he shall live.

Εν ᾧ δικαιοσύνη αὐτοῦ ὅς ποιεῷ ζῶ<sup>m</sup>.

2. Your body is the temple of the holy spirit in you, which ye have from God.

Ὁ σῶμα σου<sup>pl</sup> ναὸς ὁ ἐν σοὶ ἅγιος πνεῦμα εἰμι, ὃς ἐχω ἀπὸ Θεοῦ.

3. There are some, who will not admire you at all more, upon account of the things which you give.

Εἰμι τίς, ὃς ὅς μὲν σοὶ δίδωμι χρῆμα, οὐδὲ μικρὸν οὗτος ἕνεκα σοὶ μαλλὸν θαυμάζω<sup>3</sup>.

4. I do not ask for the world, but for *those whom* thou hast given me, because they are thine.

5. And now, O father, glorify thou me, *with the glory which* I had, before the world was.

6. Remember ye *the word which* I said to you; if they persecuted me, they will also persecute you.

Οὐ περὶ ὁ κόσμος ἐρωτάω, ἀλλὰ περὶ (τούτων) ὃς δίδωμι ἐγώ, ὅτι σοὶ εἰμι.

Καὶ νῦν δοξάζω<sup>5</sup> ἐγώ σὺ, πατήρ, ὃ δοξά ὃς ἐχω<sup>2</sup>, πρὸ ὃ κόσμος<sup>3</sup> εἰμι<sup>1</sup>.

Μνημονεύω ὁ λόγος ὃς ἐγώ εἶπον σὺ· εἰ ἐγώ διώκω, καὶ σὺ διώκω<sup>3</sup>.

#### ANTECEDENT attracted by the RELATIVE.

7. There is no public office, through *which* he had not gone.

8. And some of the disciples from Cæsarea came with us, bringing *one Mnason, a Cyprian, an old disciple, with whom* we should be lodged.

Οὐκ εἰμι ὅστις<sup>2</sup> πώποτε οὐκ ἀρχώ<sup>5</sup> ἀρχῇ.

Συνερχομαι<sup>6</sup> δὲ καὶ ὁ μαθητὴς ἀπὸ Καισαρείας σὺν ἐγώ, ἀγώ, παρὰ ὃς ξενίζω<sup>5</sup>, Μνάσαν τις, Κυπρίος, ἀρχαίος μαθητὴς.

#### PARTICIPLE and ADJECTIVE attracted by the SUBSTANTIVE.

9. It has been ordained by fate for *most men, when successful,* never to be wise.

10. He was *brother-in-law of me* shameless.

11. The finest tragedies are composed about Alcæon, and Oedipus, and Orestes, and *others to whomsoever* it has happened either to suffer dreadful things, or to do them.

12. They say that there are with them *two kinds of reasoning, the one which is better, and the other which is worse.*

Ὁ πολὺς μέρω μὴδεποτε, εὐ πράσσω<sup>1</sup>, φρονεῶ<sup>2</sup>.

Δαδὴρ ἐμὸς εἰμι κυνώπις<sup>1</sup>.

Ὁ καλὸς τραγῳδία συντιθῆμι περὶ Ἀλκμαίων<sup>2</sup>, καὶ Οἰδίπους, καὶ Οὐρέστης, καὶ ὅσος ἄλλος συμβαίνει ἡ πάσχω<sup>6</sup> δεινός, ἡ ποιῶ<sup>5</sup>.

Εἰμι παρὰ αὐτοὺς φημι ἀμφω ὁ λόγος<sup>2</sup>, ὁ κρείσσων<sup>2</sup> ὅστις<sup>1</sup> εἰμι, καὶ ὁ ἥσων<sup>2</sup>.

## PROMISCUOUS.

13. ¶ He comes then to a city of Samaria, called Sichar, near *the ground which* Jacob gave to his son Joseph.

14. When they landed, they see a fire lying, and small fish lying upon it, and bread. Jesus says to them, *Bring of the small fishes which ye caught just now.*

15. At every disagreeable appearance accustom yourself to say, that it is an appearance, and not at all what it seems; then examine it, *by these rules, which* you have.

16. Do ye now desire peace, for any other thing than this, that ye think ye are able to live more safely, when peace is made, than *making war?*

17. Socrates said that those persons were mad, who explored by divination the things, which the gods permitted men *learning* to discern; and he said that they ought to learn those things, which the gods permitted them *learning* to do.

18. He desired him to come to the army, that they might consult about *the castles which* they had taken.

19. His eunuchs and servants dug a grave for him, when he

Ἐρχομαι συν εἰς πόλιν ὃ  
Σαμαρεία, λεγῶ<sup>plh</sup> Συχαρ,  
πλησίον ὃ χωρίον ὃς διδάμι  
Ἰακώβ Ἰωσήφ ὃ υἱὸς αὐτοῦ.

Ὡς αποβαίνω<sup>δ</sup> εἰς ὃ γέα,  
βλεπῶ ἀνθρακία κείμεναι, καὶ  
ὀψάριον ἐπικείμεναι, καὶ ἀρ-  
τος. Λεγῶ αὐτοῖς ὃ Ἰησοῦς,  
Φέρω<sup>δ</sup> ἐκ ὃ ὀψάριον εἰς πιάζω  
νυν.

Πᾶς φαντασία<sup>d</sup> τραχὺς  
μελετᾷ ἐπιλεγῶ, ὅτι φαν-  
τασία εἰμι, καὶ οὐ πάντως  
ὁ<sup>ne</sup> φαίνω<sup>ph</sup>. ἐπεὶτα ἐξετάζω,  
ὃ κανὼν οὗτος, ὃς ἐχω.

Ἄλλος ὃ ἢ οὗτος γὰρ ἐνεκα,  
εἰρηνῇ<sup>δ</sup> νυν ἐπιθυμῶ, ὅτι νο-  
μιζῶ ἀσφαλεστέρον δύναμαι  
ζῶω, εἰρήνῃ γίνομαι, ἢ πολε-  
μεῶ<sup>n</sup>;

Δαιμοναῶ<sup>a</sup>, φημι ὃ Σω-  
κράτης, ὃ μαντεύομαι<sup>h</sup>, ὃς  
ὃ ἀνθρώπος διδῶμι ὃ Θεὸς  
μαθῶν<sup>d</sup> διακρινῶ φημι δὲ δεῖ,  
ὃς μαθῶν<sup>a</sup> ποιεῶ διδῶμι ὃ  
Θεὸς μαθῆναι.

Ἐπιστελλῶ<sup>2</sup> ἡκῶ αὐτοῦ ἐ-  
πὶ ὃ στρατεύμα<sup>a</sup>, ὅπως περὶ  
ὃ φρουρίον<sup>δ</sup> ὃς λαμβάνω βου-  
λευῶ<sup>mso</sup>.

Ὁ μὲν εὐνοῦχος καὶ ὃ δε-  
ραπὼν αὐτοῦ<sup>δ</sup> οὐρυσσῶ θήκη ὃ<sup>d</sup>



died ; and his wife sits on the ground, having adorned her husband *with whatever things* she had, and having his head upon her knees.

20. That you should be murderers, and pollute your hands with royal blood—see that it be not villainous at present, and dangerous to you afterwards ; for I am not conscious *to myself*, *that I have given you any cause of uneasiness*.

21. What then does the God say ? For indeed I am not conscious to myself *that I am wise*, much or little.

22. *Perfarum quidem longe pulcherrimus est pater meus, Medorum vero, quosquod ego vidi, longe hic meus avus pulcherrimus est.*

23. Philosophis edicere, non fingere nova vocabula, neque nugari de *quibus non norunt*.

τελευταῶ<sup>5h</sup>. ὁ δὲ γυνὴ καθῆμαι χαμαι, κοσμεῶ<sup>7</sup> ὅς ἐχω ὁ ἀνὴρ, ὁ κεφαλὴ αὐτὸς ἐχω ἐπὶ ὁ γονύ<sup>d</sup>.

Αὐτὸς γινομαι<sup>6</sup> φονεὺς, καὶ βασιλείος μαινώ<sup>5</sup> ὁ δεξιὰ αἷμα, ὁρᾶω μὴ πρὸς ὅ<sup>te</sup> νυν ἀνέστις, καὶ ὑστερον σὺ επικινδυνός εἰμι· εὐ γὰρ τίς ἐμαυτοῦ συνείδω<sup>m7</sup> λυπεῶ<sup>5h</sup> εἶναι.

Τίς ποτε λεγὼ ὁ Θεός ; ἐγὼ γὰρ δὴ, οὔτε μέγα οὔτε σμικρὸν, συνείδω<sup>m7</sup> ἐμαυτοῦ σοφός<sup>n</sup> εἰμι<sup>h</sup>.

## CHAP. XLVI.

An adjective is sometimes put in a different gender from the substantive with which it stands, as agreeing with some other substantive understood.

Sometimes a neuter adjective, &c.

The relative sometimes agrees, &c. *Bell.*

1. *POETRY* is more philosophical and laboured than history.

2. Teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

3. I say that expression is the interpretation (of thought) by a fit appellation, which has the same power in poetry as in prose.

4. The whole multitude having performed the sacrifice, came into the temple.

5. How deep you slept, O son, who did not leap up? But how then did Ulysses escape?

6. ¶ When he saw the woman sitting on the ground, and the dead man lying, he wept for the misfortune, and said, Alas! O good and faithful soul, thou art gone then having left us!

Φιλοσοφος<sup>ne</sup> και σπουδαιος ποιησις ιστορια εμι.

Μαθητευ<sup>s</sup> πας ο εθνος, βαπτιζω αυτος<sup>m</sup> εις ο ονομα ο πατηρ, και ο υιος, και ο αγιος πνευμα.

Λεγω λεξις εμι ο δια ο ονομασιας<sup>s</sup> ερμηνεια, ος<sup>ne</sup> και επι ο εμμετρος<sup>ps</sup>, και επι ο λογος<sup>ps</sup> εχω ο αυτος δυναμις.

Ερχομαι<sup>o</sup> εις ο ιερον, θυσα<sup>plm</sup>, πας ο πληθος.

Ως βαθυς<sup>a</sup> κοιμαω<sup>ps</sup>, ω τεκνον, ος<sup>m</sup> ουκ εκθορεω. Ο δε ουι Οδυσσευς πως διαφευγω;

Επει δε ειδω<sup>s</sup> ο γυνη χαμαι καθημαι, και ο νεκρος κειμαι, δακρυω τε επι ο παθος<sup>d</sup>, και ειπον, φευ, ω αγαθος και πιστος ψυχη, οιχομαι δη απολιπων<sup>m</sup> εγω.

7. There are *internal sensations* in each of us, *which* we call hopes.

8. Think that the hearing of many things is better than much riches; for the latter speedily perishes, the former endures for ever; for *wisdom* alone, of all possessions, is *immortal*.

9. *The barbarians* are, by nature, fond of money, and *despising* dangers, they either provide what is necessary for their sustenance, by incursion and invasion, or purchase peace for great rewards.

10. *Cities* have made death the punishment for the greatest crimes, as not *being able to restrain* injustice, by the fear of a greater evil.

11. *Oblectatis*, cum honestate, est optimum; sine hac, *pestifimum*.

12. *Præclarum* est, publicorum aëtorum *custodia*.

13. *Gentes* ambulant in vanitate sensus sui *alienati* a vita Dei.

Λογος εν ἑκάστῳ<sup>p</sup> ἐγώ, ὅς<sup>t</sup> ἐλπις ὀνομαζώ.

Ἦγεομαι ὁ ἀκουσµα<sup>s</sup> πολλὰ πολὺς εἰµι χρηµα ἀγαθός· ὁ µὲν γὰρ ταχέως ἀπολείπω, ὁ δὲ πᾶς ὁ χρόνος παραµένω σοφία γὰρ µόνος, ὁ κτήµα, ἀθάνατος<sup>ne</sup>.

Φύσις, τὸ βαρβαρον φιλοχρηµατον, καὶ κινδυνος<sup>s</sup> καταφρονησας<sup>mp</sup> ἢ δια ἐπιδρομῆ<sup>s</sup> καὶ ἐφοδος ὁ χρεωδης<sup>ne</sup> πρὸς ὁ βίος πορίζω<sup>m</sup>, ἢ µεγας µισθος<sup>s</sup> ὁ εἰρηη ἀντικαταλλασσω<sup>m</sup>.

Ὁ πόλις ἐπὶ ὁ µεγας ἀδικηµα<sup>d</sup> ζηµια θανάτος πεινῶ, ὡς οὐκ ἀν, µεγας κακος φοβος, ὁ ἀδικία παύσων<sup>m</sup>.

## CHAP. XLVII.

A noun of the dual number may have a verb, adjective, or relative plural ; but a plural noun can only have a verb, adjective, or relative dual, when it signifies two.

Omne duale necessario, &c.

Contra vero omne plurale, &c. *Eton.*

Cum verbi prima dualis, &c.

Ἀμφω et δυο, &c. *Wetten.*

Sometimes the dual number, &c. *Bell.*

Dualia non necessario, &c. *Holmes.*

1. **W**HY then are you offended against them? for *they both suffer* just punishment.

2. But one thing vexed me not little ; Theſmopolis disturbing me, and teaching me, that *two negatives* make one affirmative.

3. In treating of every art, *two things being required*, the first, to shew what the subject is, and the second in order, but the more important, how, and by what methods this may be acquired.

4. And ye rivers, and earth, and ye *who punish* the dead men below.

5. ¶ If the *two hands*, which God made to assist each other,

Τις οὖν ἀγανακτῶ κατὰ αὐτοὺς ; δίδωμι γὰρ ἀμφω καλὸς ὁ δίκη.

Πλὴν ἀλλὰ εἰς ἐγὼ λυπῶ<sup>2</sup> οὐ μετρίως· ὁ Θεσμοπολις ἐνοχλεῖ, καὶ διδάσκει, ὥς ὁ δυο ἀποφασίς, εἰς κατὰφασίς ἀποτελεῖ.

Ἐπὶ πάς τεχνολογία<sup>2</sup>, δυο ἀπαιτεῖ, προτεροῦ<sup>3</sup> μὲν ὁ<sup>3</sup> δεικνυμί<sup>5</sup> τις<sup>ne</sup> ὁ ὑποκει-μα<sup>h</sup>, δευτεροῦ δὲ ὁ τάξις, ὁ δυναμὶς δὲ κυρίως, πῶς ἀν ἐγὼ αὐτοὺς οὕτως, καὶ διὰ ὅς τις μεθοδός<sup>3</sup> κτήτος γινώ-μαι<sup>6</sup>.

Καὶ ποταμός, καὶ γαῖα, καὶ ὅς<sup>P</sup> ὑπερερθε καμνω<sup>6h</sup> ἀνθρώπος τιννυμαι.

Εἰ ὁ<sup>m</sup> χεὶρ, ὅς ὁ Θεὸς ἐ-πι ὁ<sup>d</sup> συλλαμβάνω<sup>f</sup> ἀλλήλω<sup>f</sup>

would turn themselves to impede each other ; or if the *two feet* would impede each other ; would it not be great ignorance, and unhappiness ?

6. *They two* went reluctant along the shore of the barren sea, and came to the tents and ships of the Myrmidons ; and they found him at his tent and his black ship.

7. And let these two themselves be witnesses to this, before the eternal gods, and mortal men.

8. Quare vero non et nos duo extruimus montes alios super alios, ut habeamus accuratiorem prospectum.

9. *Equi mihi fatigati sunt* excitanti populum.

πεικω, τρεπω<sup>60</sup> προς ἑδικο-  
κωλυω αλληλων· η̄ ει ὁ πους  
εμποδιζω<sup>61</sup> αλληλων· ουκ αν  
πολὺς αμαθια εμι<sup>62</sup>, και κα-  
κοδαμονια ;

Ὁ δε αικων βατω<sup>63</sup> παρα  
θις αἰς ατρυγετος,  
Μυρμιδων δε επι τε κλισια<sup>64</sup>  
και ναυς ἱκομαι<sup>65</sup>.

Ὁ δε ευρισκω<sup>66</sup> παρα τε κλι-  
σια και ναυς μελας.

Το δε αὐτος μαρτυρος<sup>67</sup>  
εμι,

Προς τε θεος<sup>68</sup> μακαρ, προς  
τε θνητος ανθρωπος.

## CHAP. XLVIII.

Two or more negatives strengthen the negation.

Dux aut plures negativæ, &c. *Eton.*

Dux negativæ, &c. *Wetten.*

1. **I** again asked you to give me a thing, than which I know you had *nothing* of less value to give me : *nor* any easier to be commanded.

Παλι αιτω<sup>x</sup> συ, ἑς αι-  
δω<sup>8</sup> ουτε συ μικρος εμι<sup>h</sup>  
διδωμι<sup>6</sup> εγω ουδεις· ουτε βα-  
διος επιτασσω<sup>5</sup> ουδεις.



2. Why do I say these things? That ye may know, that *nothing* is formidable to you when attentive; nor, if ye be negligent, any thing such as you will.

3. I would *not* pay *even* an obolus to *any* person.

4. Ye see that ye profit *nothing*.

5. Thus there is *not one* wise person.

6. Verily, verily, I say unto thee, the cock shall *not* crow, until thou shalt have denied me thrice.

7 He does *not* then regard praise from such persons who do not even please themselves.

8. *Never* expect, having done *any* base thing, that you will escape notice; for though you may escape others, you will be conscious to yourself.

9. ¶ When he saw him unable to bear the spear, he gave him the other things, and did not fear, that he *would be unable* to bear them.

10. Let death and flight, and all things that appear terrible, be daily before your eyes; but most of all, death; and you will *never* think *any thing* mean, nor *excessively* desire any thing.

Τις ἕνεκα οὗτος λεγῶ; ἵνα εἰδῶ, ὅτι οὐδεὶς οὐτι φυλάσσω<sup>mh</sup> σὺ εἰμι φοβερὸς· οὐτε, ἀν' ὀλιγωρῶ<sup>a</sup>, τοιοῦτος οἷός ἐστιν ἀν' οὐ βουλομαι.

Οὐκ ἀν' ἀποδιδῶμι<sup>60</sup> οὐδ' ἀν' ὀβολὸς οὐδεὶς.

Θεωρῶ ὅτι οὐκ ὠφελῶ οὐδεὶς.

Οὕτως οὐκ εἰμι σοφὸς οὐδ' εἰς.

Ἀμην, ἀμην, λεγῶ σὺ, οὐ μὴ ἀλεκτὰρ φωνῶ, ἕως ὅς<sup>e</sup> ἀπαρνεομαι<sup>55</sup> ἐγὼ τρίς.

Οὐ τοῖσιν οὐδ' ὁ παρὰ ὁ τοιοῦτος ἐπαῖνος ἐν λόγῳ τιθῆμι<sup>m</sup>, ὅσῃ οὐδ' αὐτὸς<sup>n</sup> ἑαυτοῦ ἀρεσκῶ<sup>m</sup>.

Μηδέποτε, μηδεὶς αἰσχρὸς ποιῶ<sup>5</sup>, ἐλπίζω λανθανῶ<sup>3</sup>. καὶ γὰρ ἀν' ὁ ἄλλος λανθανῶ<sup>6</sup>, σεαυτοῦ γὰρ συνειδῶ<sup>a3</sup>.

Ὡς ὁρᾶω<sup>2</sup> αὐτὸς σὺ δυναμαὶ βαστάζω<sup>5</sup> ὁ δορυ, ὁ ἄλλος δίδωμι<sup>2</sup>, καὶ οὐκ φοβῶμαι<sup>m2</sup>, μὴ σὺ δυναμαὶ<sup>5</sup> φέρω αὐτὸς.

Θάνατος, καὶ φυγή, καὶ πᾶς ὁ δεινὸς φαινῶ<sup>mh</sup>, πρᾶ οφθαλμὸς εἰμι σὺ κατὰ ἡμέραν· μαλιστα δὲ πᾶσι<sup>o</sup> θάνατος· καὶ οὐδεὶς οὐδέποτε τᾶπεινος ἐνθυμῶμαι<sup>p3</sup>, οὐτε ἀγὰρ ἐπιθυμῶ<sup>3</sup> τις.

11. They who are most hostile in the play, having become friends at last, go out, and *no one* is killed by *any person*.

12. *Neither* then do ye think, that *any* of those things, which neither affect the nature of our body, or our soul, is grievous.

13. Let your conversation be without covetousness; being content with such things as ye have; for he hath himself said, I will *not* leave thee, *nor* forsake thee. So that we may boldly say, The Lord is my helper, and I shall not be terrified at what man shall do unto me.

14. The war itself will discover the frail parts of his affairs, if we apply to it; but if we sit at home, hearing the orators reviling, and blaming each other, *none* of the necessary things can *ever* be done by us.

15. *Dixerim ego* [equidem, *nemini* nullam esse institutionem ab illo qui non placeat.

Ὁ ἐχθρὸς εἰμι<sup>h</sup> ἐν ὁ μὴ-  
θός, φίλος γίνομαι<sup>6</sup> ἐπὶ τε-  
λευτῇ<sup>5</sup>, ἐξέρχομαι, καὶ ἀπο-  
θνήσκω<sup>a</sup> οὐδεὶς ὑπὸ οὐδεὶς<sup>5</sup>.

Μὴ οὖν μὴδε σὺ, μὴτε  
χαλεπὸς τις ὁ τοιοῦτος, ὅς  
μὴτε ὁ σῶμα, μὴτε ὁ ὁ ψυ-  
χὴ ἐγὼ φύσις<sup>d</sup> προσήκω, νο-  
μίζω εἰμι.

Ἀφίλαργυρος ὁ τρόπος·  
ἀρχέω ὁ παρῆμι<sup>h</sup>. αὐτὸς γάρ  
ῥέω, Οὐ μὴ σὺ ἀνιήμι, οὐδὲ  
οὐ μὴ σὺ ἐγκαταλείπω. Ὡς-  
τε-θάρρῶ<sup>h</sup> λέγω<sup>f</sup> ἐγὼ<sup>a</sup>, Κυ-  
ριος ἐγὼ<sup>d</sup> ἑσθλός, καὶ οὐ φο-  
βέω<sup>m</sup> τις ποιεῶ ἐγὼ ἀνθρώ-  
πος.

Ἐυρίσκω ὁ σάθρος ὁ ἐκεί-  
νός· πρᾶγμα αὐτός ὁ πολέ-  
μος, ἀν' ἐπιχειρῶ· ἀν' μείτοι  
καθημαὶ οἰκοί, λοιδορεῶ<sup>m</sup> ἀ-  
κούω, καὶ ἀγτῖα<sup>m</sup> ἀλλήλων<sup>a</sup>  
ὁ λέγω<sup>h</sup>, οὐδὲ ποτε οὐδεὶς  
ἐγὼ οὐ μὴ γίνομαι<sup>6</sup> ὁ δεῖ.

## CHAP. XLIX.

The article is used to mark a distinction or emphasis. With the infinitive it supplies the place of nouns, gerunds, and supines. With a participle, it is translated by the relative and indicative. With *μεν* and *δε* it signifies *partly*; and it is often used for ornament.

Articulo præpositivo, &c. *Eton.*

Articulus sequente *δε*, &c.

Utuntur autem Græci, &c.

Infinitivus cum, &c. *Wetten.*

The infinitive with the neuter, &c.

The prepositive article, &c. *Bell.*

Articulus quando vocibus, &c. *Holmes.*

1. **I**T is honourable even for an old man *to learn*.

2. *Death* is frequently more eligible, *than life*.

3. It is better *to be dead*, than to live miserably.

4. *To those that* are and *that* have been.

5. These things, want of sleep, and cares have been the cause *of death* to me.

6. Two men went up to *the* temple to pray; *the* one a Pharisee, and *the* other a publican.

7. Having seen *the* star, and come into *the* house, they found *the* child.

Καλὸς καὶ γηρασκῶ<sup>h</sup> ὁ  
μανθάνω.

Αἰρετὸς εἰμι πολλὰν, ὁ  
ἀποθνήσκω<sup>6</sup> ὁ ζῶ.

Καλὸς ὁ μὴ ζῶ εἰμι, ἢ  
ζῶ ἀθλιῶς.

Ὁ νυνὶ καὶ ὁ προτερον.

Ὅντος ἐγὼ ὁ ἀποθνήσκω<sup>6</sup>  
αἰτία γίνομαι<sup>p</sup>, ἀγρυπνία καὶ  
φροντίς.

Ἀνθρώπος. δύο ἀναβαινῶ<sup>6</sup>,  
εἰς ὁ ἱερὸν προσευχομαι<sup>5</sup>. ὁ  
εἰς Φαρισαῖος, καὶ ὁ ἕτερος  
τελωνῆς.

Εἶδῶ<sup>6</sup> ὁ ἀστήρ, καὶ ἐρχο-  
μαι<sup>6</sup> εἰς ὁ οἰκίαν, εὕρισκω<sup>6</sup> ὁ  
παιδίον.

8. We spend the time of action in making ourselves ready.

9. A sower went out to sow; and as he sowed, some seeds fell by the way side, and the birds came, and eat them up.

10. Having made use of this sentiment, he has conquered, and possesses all things; partly, as one would possess, having taken them in war, and partly, having made them friends, and auxiliaries to himself.

11. There may be great excess in all the things, which we have mentioned; on the one hand, drawing us to extravagance; on the other, driving us to baseness.

12. He that hath my commandments, and keepeth them, he it is who loveth me; and he who loveth me, shall be beloved by my father.

13. Pay ye the things which are Cæsar's, to Cæsar, and the things which are God's, to God.

14. ¶ Poverty, and meddling about other people's affairs, follow laziness, and indolence.

15. This word, "man," or "white," does not denote the time when; but this, "he walks," or, "he has walked," the former denotes the present time, the latter, the past.

Ὁ ὁ πρῶτος χρόνος, εἰς ὃ παρασκευάζω ἀναλίσκω.

Ἐξέρχομαι ὁ σπείρω ὁ σπείρω· καὶ ἐν ὃ σπείρω αὐτός, ὅς<sup>nc</sup> μὲν πίπτω<sup>d</sup> παρὰ ὃ ὁδός, καὶ ἐρχομαι ὁ πέτεινον, καὶ καταφάγω αὐτός.

Οὗτος χρόνος ὁ γνώμη παρὰ καταστρέφω<sup>r</sup>, καὶ ἔχω ὁ<sup>nc</sup> μὲν, ὡς ἀν αἰρέω<sup>b</sup> τις ἔχω<sup>o</sup> πόλεμος, ὁ δὲ, συμμαχος<sup>nc</sup>, καὶ φίλος<sup>nc</sup> ποίω<sup>s</sup>.

Γίνομαι ὁ αἰ ἐν παρ, ὅς<sup>d</sup> εἶπον, ἀμετρία πολλός· ὁ<sup>fn</sup> μὲν, πρὸς ὃ πολυτελής<sup>nc</sup> ἐξαγωγή<sup>i</sup> δὲ, πρὸς ὃ ῥυπαρός<sup>nc</sup> συνῶθεω.

Ὁ ἔχω ὁ ἐντολή ἐγώ, καὶ τηρῶ αὐτός, ἐκεῖνος εἰμι ὁ ἀγαπάω ἐγώ ὁ δὲ ἀγαπάω ἐγώ, ἀγαπάω ὑπὸ ὁ πατήρ ἐγώ.

Ἀποδίδωμι ὁ Καίσαρ, ὁ Καίσαρ, καὶ ὁ ὁ Θεός, ὁ Θεός.

Ὁ ἀργεῖω<sup>i</sup>, καὶ σχολάζω, ἵπομαι ὁ<sup>nc</sup> ἀπορεῶ, καὶ ὁ ἀλλοτρίως πολυπραγμονεῶ.

Ὁ<sup>nc</sup> μὲν, ἀνθρώπος, ἡ, λευκός<sup>nc</sup>, οὐ προσημαίνω το ποτέ ὁ<sup>nc</sup> δὲ, βαδίζω, ἡ, βαδίζω, ὁ<sup>nc</sup> μὲν ὁ παρειμί<sup>n</sup> χρόνος<sup>a</sup>, ὁ δὲ ὁ παρέρχομαι<sup>b</sup>.

16. *Cæcilius the Roman author, gives this proof that Rome was founded by the Grecians, that it still retains the original Grecian custom of sacrificing to Hercules.*

Καικιλιος, ὁ ὁ Ῥωμαιος  
συγγραφεύς, οὗτος τιθίμ<sup>m</sup>  
σημειον, ὁ Ἑλληνικός<sup>a</sup> εἰμί<sup>f</sup>  
κτισμα ὁ Ῥωμη, ὁ<sup>nc</sup> παρα  
αυτος ὁ πατριος θυσια Ἑλ-  
ληνικος εἰμι ὁ Ἡρακλεως.

17. *Horum minime est, qui prudentiam exercent, vim inferre; sed illorum est, qui vires habent absque consilio, talia facere.*

18. *Quo autem modo mihi visus sit familiaribus suis prodesse, partim opere semetipsum demonstrans, qualis esset, partim colloquiis usus, scribam.*



# ELLIPSIS.

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**E**ΛΛΕΙΨΙΣ est defectus vocis, unius, duarum, vel plurium, quæ ad integram et justam structuram requiruntur.

L. BOS.

## CHAP. L.

## NOMINUM, PARTICIPIORUM, ET PRONOMINUM.

1. Qui nesciat, Ephesiorum civitatem ædituam esse magnæ deæ Dianæ, et *simulacri* ab Jove delapsi.
2. Qui quam vacuum reperit, plenam reddidit urbem nostram *bonorum*.
3. Sum *statua* Phanodici, filii Hermocratis Proconesii.
4. Quidam de Asiæ principibus, qui erant amici ejus, miserunt *nuncios* ad eum.
5. Postridie sublati *anchors* navigabamus.
6. Alexander autem ex Onchesto tollens *cursum*.
7. Moriens autem, ad amicos respiciens, Magnos, inquit, *ludos* funebres video mihi futuros.
8. Ex fereno et puro *æere* ambiente sonuit vox.
9. Proposuit victoriæ *premia* totis etiam ordinibus.
10. Qua de *causa* magis Trojani decem annis restiterunt.
11. Si quod est in hoc viro *crimen*, accusent eum.
12. Non invenientes *causam*, quomodo punirent eos.
13. *Plaustris* onerariis imposuit ligna.
14. De desertis *vitibus* putabat se adeo facile decerpturnum uvas.
15. Ea quæ ad Deum *pertinent*.
16. Dicunt *homines*.
17. Nam et tale quiddam de *mortuis* dicitur.
18. Omnibus *hominibus* notum est.
19. A *teneris* unguiculis.
20. Qui cum diceret cauponam eam magno *pretio* vendere.

## CHAP. L.

1. Ὅς οὐ γινώσκει τὴν Εἰσηλυτικὴν πόλιν νεώκορον οὐτὰν τῆς μεγάλης  
θεᾶς Ἀρτεμίδος, καὶ τοῦ Διοπέτου . Act. 19.

2. Ὅς ἐποίησε τὴν πόλιν ἡμῶν μετὴν , εὖρον ἐπιχειρήσας.  
Themistoc.

3. Φανόδικου εἰμι τοῦ Ἑρμοκράτους τοῦ Πρεσκονησίου.  
Inscrip. Sig.

4. Τινες τῶν Ἀσιαρχῶν, ὄντες αὐτῷ φίλοι, ἐπέμψαν πρὸς αὐ-  
τόν. . Act. 19.

5. Τῇ ἐπιουσίᾳ ἀραντες ἐπλεομεν. Act. 27.

6. Ὁ δὲ Ἀλεξάνδρος ἐξ Οὐγγιστοῦ ἀρας . Arrian.

7. Αποθνήσκων δὲ, πρὸς τοὺς ἑταίρους ἰδὼν, εἶπε, Μεγάλαν ὄρω  
μου τὸν ἐπιτάφιον ἐσομένον. Arroph. Alex.

8. Εἰς ἀμφέλου καὶ διαθροῦ τοῦ περιέχοντος ἤχητε φωνή.  
Plut.

9. Προεῖπε νικητήρια καὶ ὅλαις ταῖς τάξεσι. Xen.

10. Ἡ καὶ μάλλον οἱ Τρῶες, τὰ δέκα ἔτη ἀντείχον.  
Thucyd.

11. Εἰ τί ἐστιν ἐν τῷ αἵδεϊ τούτῳ , κατηγορεῖταισαν αὐ-  
τόν. Act. 25.

12. Μὴδεν εὕρισκοντες τοὺς πῶς κολασονται αὐτοὺς. Act. 4.

13. Ταῖς σκευοφοραῖς ἐπέθηκε ξύλα. Ælian.

14. Εὐρημας μεθ' οὗτω ῥαδίως τρυγήσειν. Aristoph.

15. Τα πρὸς τὸν Θεόν . Hebr. 2.

16. Φασιν ἢ λεγούσιν .

17. Λέγεται γὰρ τί περὶ τῶν οἰχομένων καὶ τοιού-  
του. Liban.

18. Ἔστιν παντὶ δηλόν. Athen.

19. Εἰς ἐνυχίων. Prov.

20. Ἐπεὶ δ' ἐφάτο πωλεῖν αὐτὴν τὸν κατήλθεν πολλοῦ.  
Ælian.

21. Quadrigas quidem fecerunt.
22. Rursus de novo *principio* seditiones moverunt adversus se invicem.
23. Vi se urbe expulsos caussati, ab imperatore qui tunc in Italia *imperium* obtinebat.
24. Hastasque et *scutum* bovinum.
25. Et levato artemone secundum *auræ* flatum.
26. Hoc est opus Dei, ut credatis in *eum*, quem misit ille.
27. Illi vero cum celerrimo accurrissent *gressu*.
28. Quinto vero anno Aristodemi *regni*.
29. Diocles tertio *libro* brevis pertractationis dicit.
30. Peragere *vitam* in pace.
31. Nocte post precem transmutavit *vitam*, i. e. mortuus est.
32. Non accipiebant eum in urbem, neque in commune *consilium*.
33. Si quando in unum *consilium* consultabimus.
34. Deliberandum esse communi *consilio* et tibi et mihi cenfeo.
35. Non quod jam acceperim *brabeum*, aut jam perfectus sim.
36. Post hæc os suum aperuit Job, et execratus est diem suum *natalem*.
37. Præstantes muliebri *generi*, tanquam infirmiori vasi, honorem.
38. *Αυτογενοι* vocantur, qui genere quidem conveniunt, in alieno vero *terra* nati sunt.
39. Usque dum in pacata *regione* vel *terra* fumus.
40. Non omnes Græcorum *linguam* intelligunt.
41. Cognosces, an et divina *voluntate* vel *sententia* urbem non sis destructurus.
42. Populus scivit; Tifamenus *sententiam* dixit.
43. Cineas ad Senatum Romanum arcanis *litteris* scripserat.
44. A patria, tanquam a sacra *linea*, incipiebat semina pacis abjicere.
45. Nova quædam *numina* infers auribus nostris.

21. Τεθνήσκει μὲν      ἐποίησαν.      Ælian.  
 22. Αὐτὸς ἐκ τῆς      ἐπ' ἀλλήλοισιν ἐστάσιχται.      Herodot.  
 23. Ἐξέλησθαι τῆς πόλεως ἀτιώμενοι βίαι, πρὸς τοῦ  
 τότε κατεχόμενος κατὰ τὴν Ἰταλίαν ἡγεμόνος.      Dion. Halicar.  
 24. Καὶ δούρα καὶ βόειον.      Anacr.  
 25. Καὶ σπαραγμοὶ τὸν ἀρτεμῶνα τῇ πνεύσει.      Act. 27.  
 26. Τοῦτο ἐστὶ τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστευσητέ εἰς      ὃν  
 ἀπίστευαν ἐκείνοι.      Joan. 6.  
 27. Ὅτι δὲ τῇ ταχίστῃ προδράκαιτες      Ælian.  
 28. Πρώτη δὲ εἴη τῆς Ἀριστοδημοῦ.      Pausan.  
 29. Διόκλης ἐν τῇ τρίτῃ      τῆς Ἐτιδρόμου φησὶ.      Laert.  
 30. Διαγίνειν      ἐν εἰρήνῃ.      Ælian.  
 31. Τὴ μετὰ τὴν εὐχὴν νυκτὶ μετελλάξεν      Æschin.  
 32. Οὐ προσέδεξαντο αὐτὸν εἰς τὴν πόλιν, οὐδ' ἐπὶ το κοινόν  
 Thucyd.  
 33. Εἰ δὲ ποτ' ἐς γέ μιν      βουλευσομεν.      Hom.  
 34. Σκοπεῖν ἀξίον κοινῇ      καὶ σε καὶ ἐμέ.      Xenophon.  
 35. Οὐχ ὅτι ἤδη ἐλάβον      , ἢ ἤδη τετελειώμαι.      Phil-  
 lip. 3.  
 36. Μετὰ τούτο ἤνοιξεν Ἰωβ τὸ στόμα αὐτοῦ, καὶ κατήρασάτο  
 τὴν ἡμέραν      αὐτοῦ.      Job.  
 37. Ὡς ἀδυσπότης σκευὴ τῷ γυναικεῖ      ἀπονεμόντες τι-  
 μὴν.      1 Pet. 3.  
 38. Ἀστοχῆσαι· εἰ γὰρ μὲν προσήκοιτες, ἐπὶ δὲ τῆς ἀλλοδαπῆς  
 γεγόνητες.      Hesych.  
 39. Ἔως ἐτι ἐν      φιλοφῶμεν.      Xen.  
 40. Οὐχ ἅπαντες τῇ Ἑλληνικῇ      συστάσι.      Luc.  
 41. Γνωσεῖς, εἰ καὶ δεσποσύνῃ      πόλιν αὐκ ἀλαπα-  
 ξεις.      Hom.  
 42. Ἐδοξε τῷ δήμῳ· τίταμενος      εἶπε.      Andoc.  
 43. Κινεῖς πρὸς τὴν βουλὴν τῶν Ῥωμαίων εὑράψαι δι' ἀπορή-  
 των      Ælian.  
 44. Ἀπὸ τῆς πατρίδος, ὥπερ ἀφ' ἱερᾶς      , ἤρχετο τὰ  
 σπέρματ' αἰετῆς ἀπορρίπτειν      Philo.  
 45. Ξερίζοντα τινὰ      εἰσφέρεις εἰς τὰς ἀκείας ἡμῶν.      Act. 17.



46. Vacuos et nocturnos militum timores *terrores* panicos vocamus.

47. Si quis infidelium *ad convivium* vos vocaverit.

48. Ut a multis personis in nos *collatum* donum, per multos gratiarum actione celebretur pro nobis.

49. Effugisti *pœnam*, Labes.

50. Et *interjectis* aliquot diebus iterum ingressus est Capernaum.

51. Secundum meam *opinionem*.

52. Pantherinam *pellem* humeris habens.

53. Verum in singulos annos decem millia *drachmarum*.

54. Levis armaturæ milites ut habebant *poteſtatem* celeritatis ſequébantur.

55. Nequaquam puto *poſſibile* eſt magnum et juvenilem animum eos accipere, qui parva agunt.

56. Gloria Deo in altiffimis *habitaculis*.

57. Juſſit eos qui poſſent natare projicere ſe primos, et ad terram exire.

58. Regum ſententiam immobilem ſe habere decet.

59. Armeniam et vicinas eidem *gentes* Lucullus debellavit.

60. Secundum patriæ *mores*.

61. *Singulis* diebus.

62. Didicit, ex *iis* quæ paſſus eſt, obedientiam.

63. Nondum erat ſpiritus ſanctus *effuſus*; quia Jeſus nondum erat glorificatus.

64. Poſtquam et mihi dicendi *poteſtatem* feciſtis.

65. Sæpe blandis *verbis* alloquutus eſt.

66. Et a foro *venientes*, niſi loti fuerint, non edunt.

67. Quot *annos* natus es?

68. Qui citharam *tenet*.

69. Incolarum manſuetum et mite eſt *ingenium*.

70. Virtutem a juvenili *ætate* cole.

71. Veſpere Sabbathi quæ luceſcit in primam *diem* Sabbathi.

72. Cras certe veniam.

46. Τους κενούς και νυκτέριους των στρατευμάτων φόβους πα-  
νικά κληίζομεν, Polyæn.
47. Εἰ δὲ τις καλεῖ ὑμᾶς των ἀπιστων . 1 Cor. 10.
48. Ἵνα ἐκ πολλων προσωπων το εἰς ἡμᾶς χάρισμα  
διὰ πολλων ευχαριστηθῇ ὑπερ ἡμων. 2 Cor. 1.
49. Εκτιφευγας ὦ Λαβες. Aristoph.
50. Καὶ παλιν εἰσηλθεν εἰς Καπερναομ δι'  
ἡμερων. Marc. 2.
51. Κατὰ τὴν ἐμὴν
52. Παρδάλειν ὠμοῖσιν ἐχων. Hom.
53. Ἀλλὰ μυρία κατὰ τὸν ἐπ' αὐτον. Lucian.
54. Ὅι δὲ φίλοι ὡς εἶχον ταχους, ἐφειποιτο. Arrian.
55. Ἐστὶ δ' οὐδε ποτ' οἶμαι μεγα και νεανικον φρονημα  
λαβεῖν μικρα πραττοντας. Dem.
56. Δοξα Θεῷ ἐν ὑψιστοις
57. Ἐκέλευσε τοὺς δυναμένους κολυμβαν, ἀπορρίψαντας  
πρωτους, ἐπὶ τὴν γῆν ἐξίεναι. Act. 26.
58. Πρέπει τὴν των βασιλεων γῶμην ἀμετακινήτως εἶχειν  
Isocr.
59. Ἀρμενίαν καὶ προσοικα ταυτης κατέπολεμησε Λευ-  
κούλλας. Julian.
60. Κατὰ τὰ πατρία . Thucyd.
61. Καθ' ἡμέραν. Ælian.
62. Ἐμαθεν, ἀφ', ὧν ἐπαθε, τὴν ὑπακοήν. Heb. 5.
63. Οὕτω ἦν πνεῦμα ἁγίον . ὅτι ὁ Ἰησοῦς οὐδε ποτ'  
ἐδοξάσθη. Joan. 7.
64. Ἐπεὶ δὲ καί μοι λόγου μεταδεδωκατε . Heliodor.
65. Πολλὰ δὲ μείλιχοις προσηύδα. Hom.
66. Καὶ ἀπο ἀγορας εἰν μὴ βαπτίζονται, οὐκ ἐσθί-  
ουσιν. Marc. 7.
67. Ποσα γεγονας ;
68. Ὁ τὴν κιθαραν . Luci.
69. Το των εἰκητορων ἡμερον καὶ πρασιν ἐστὶν . Ælian.
70. Ἀρετὴν ἐκ νεας ασκεί
71. Ὁφε σαββатов τῇ ἐπιφωσκουσῇ εἰς μίαν σαββатов.  
Mat. 28.
72. Εἰς τὴν ὑστερίαν μαλιστα ἤζω. Lucian.

73. Multa quidem in terra, multa autem in *mari* humido.

74. Gubernator autem jam lucescente *sele* anchoras cum sustulisset.

75. Non ab optimo *animo*, i. e. sine dolo, ad rempublicam accedunt.

76. Aliusque alii *facra* faciebāt immortalium deorum.

77. In severarum Dearum *templum*.

78. Qui mollia *vestimenta* gestant.

79. Nunc vero me victam malis navigare *velis* contractioribus oportet.

80. In presenti *tempore*.

81. Interea.

82. Cum producunt arbores *fructum*, scitis quod jam prope est æstas.

83. Et ait illi Petrus, *Ænea*, sanat te Iesus Christus, surge et sterne tibi *lectum*.

84. Dicit ei Iesus, Quid mihi et tibi *commune negotium est?*

85. Si me hicce ex tuo *sinu* vi abripiet.

86. Alexander philosophus visus est sibi morti *adjudicatus*.

87. Equitatum et jumentā.

88. Neque enim *guttulam* in Thebanam undam evomuit Bacchus.

89. Et ut paucis *verbis* dicam.

90. Bene etiam stataria *pugna* certare edoctus.

91. Et frumenti addere *medimnorum* decem millia.

92. In hac *parte*, et in illa *parte*.

93. *Æqualem* mecum regni *partem* tene.

94. Exteriores *poculi partem*.

95. Non in opportuna *parte* est fixa sagitta.

96. Primas *partes* ei dederunt.

97. Cœcas et inermes et manibus destitutas has corporis *partes*.

98. Qui habitant ad hasce Tauri *partes*.

99. Ars autem necessitate longa *mensura* imbecilior est.

100. Sexto *die mensis* ineuntis.

73. Πολλα μεν εν γη, πολλα δε εφ' ὕψη . Aristoph.  
 74. Ὁ δε κυβερνητης αρτι διαφωτιστος του , αρως τας  
 ἀγκυρας. Polyb.  
 75. Ουκ απο του βελτιστου προς τα κοινα προτερηον-  
 ται. Plat.  
 76. Ἄλλος δ' ἄλλω ἐρεξε θεων ἀμεινεταων. Hom.  
 77. Εἰς το των σεμνων θεων. Aristoph.  
 78. Οἱ τα μαλακα φορουντες. Matth. 11.  
 79. Νυν δ' ἐν κακοις μοι πλεον ὑφαιμενη δοκει. So-  
 phoc.  
 80. Εν τῷ παροντι. Thucyd.  
 81. Εν μεσῷ. Æschyl.  
 82. Ὅταν προβαλωσιν ἡδη τα δειδρα γνωσκετε ὅτι ἡδη  
 εγγυς το θερος εστι. Luc. 21.  
 83. Καὶ εἰπεν αὐτῷ ὁ Πέτρος, Λιπεα, ιαταμ σε Ἰησους ὁ Χρι-  
 στος, ἀναστῆθι καὶ στρωσον σεαυτῷ. Act. 9.  
 84. Λεγει αὐτῇ ὁ Ἰησους, Τι ἐμοι καὶ σοι  
 Joan. 2.  
 85. Εἰ μ' οὗτος ἐκ των σων ἀπαξεται βια. Sophoc.  
 86. Ἀλεξάνδρος ὁ φιλοσοφος εἶδοξε τὴν ἐπὶ θανάτῳ κατα-  
 κειρισθαι. Artem.  
 87. Τὴν τε ἵππον καὶ τὰ σκευοφρα. Dio. Cass.  
 88. Ου γὰρ μικραν εἰς Θηβαιων ἰδωρ ἐπτυσεν ὁ Διον-  
 ρος. Dion.  
 89. Καὶ συνελοντι φαναι. Constant.  
 90. Εὐ δε καὶ ἐν σταδίῃ δεδαιμενος ἀντιφερεσθαι. Apol-  
 lon.  
 91. Καὶ εἰτευ προσθεναι μυριαδα. Polyb.  
 92. Τῇ μεν , τῇ δε  
 93. Ἴσεν ἐμοι βασιλευς. Hom.  
 94. Το ἐξωθεν του ποτηριου. Luc. 11.  
 95. Ουκ ἐν καιρῷ ἐξυ παγῃ βελος. Hom.  
 96. Τα πρωτα εἰδωκαν αὐτῷ. Ælian.  
 97. Τα τυφλα του σαρματος καὶ ἀσπῃ καὶ ἀχειρα ταυτα  
 Xen.  
 98. Τους ἐπὶ ταδε του Ταυρου κατοικοῦντας. Polyb.  
 99. Τεχνη δ' ἀναγκης ἀσθενεστερα μακρῳ. Æschyl.  
 100. Ἐκτῇ ἰσταμένου.

101. Veturius dimidiam *partem* exercitus addidit.
102. Non enim magnitudine *tantum*, verumtamen numero virtutum longe inferior est Lyfias.
103. Numquid in ea veste initiatus es magni *mysteriis*?
104. Rogavit ipsum, ut a terra paululum *conduceret navim*.
105. Videmur ad Bacchi urbem appulisse *navem*.
106. Quanam re violavi *leges*? quid mali *passi*?
107. Advertere *mentem* ad ea quæ dicebantur.
108. Ego vero putabam, me compendiosam *viam* exco-  
gitasse *viam*.
109. Et progressus *via* Babylonem ducente.
110. Hac *via* etiam hæc dicebantur.
111. Qui in Asia *ædes* habent.
112. Est illis forum, ubi et regię et alię magistratuum *ædes* sunt exstructę.
113. Vocant autem me Jocastam; hoc enim *nomen* pater imposuit.
114. Gratia vobis et pax a Jesu Christo, *si est* testis  
fidelis.
115. Quumque intentos haberent *oculos* in celum.
116. Edentes et bibentes, ea, quę ab ipsis *appuntur*.
117. Hieme jam *instante*, regressi sunt.
118. Celeberrimus Alexander.
119. Mare *saxis* occultis plenum.
120. A Judæis quinquies quadragenas *plaga* una minus  
accepi.
121. Tum sagittas in *exercitum* Græcorum *mitit*.
122. Secundo *flatu* navigare.
123. Cui cum similem *pendas pœnam*, laudem habebis.
124. Incipientes in parvis bibunt *poculis*.
125. In duos *pedes* erectum.
126. *Vultum* ipsius severum et tristem timeret.
127. Est autem in Hierosolymis, ad *portam* pecuniarum,  
piscina.



101. Ουτεβουριος την ἡμισίαν της στρατίας επαγομένης.  
Dion. Hal.

102. Ου γαρ μεγεθει των αρετων, αλλα και τῷ πλεθει  
πολυ λειπομενος ὁ Λυσίας. Longin.

103. Μῶν συν ἐμνηθης δητ' ἐν αὐτῷ εἰς τα μεγαλα  
Aristoph.

104. Ηρωτισεν αὐτον, ἀπο της γης ἐπαναγαγειν ολιγον  
Luc. 5.

105. Βρομιου πολιν εἰσκαμεν εἰσβαλειν Eurip.

106. Πη παρεβην ; τι δ' ἐρεξα ; Pythag.

107. Προσεχιν τοις λαλομενοις. Act. 16.

108. Καὶ μὴν συντεμεν τινα ταυτην ῥῆμιν ἐπιμεροηκείται ε-  
γωγε. Lucian.

109. Προϊων καὶ την ἐπὶ Βαβυλωνος. Xen.

110. Ταυτη καὶ ταυτα ελεγετο. Plat.

111. Τους κατα την Ασιαν εχοντας. Xen.

112. Εστιν αυτοις αγορα, εθα τα τε βασιλεια καὶ τα  
ἄλλα ἀρχεια πεποιηται. Xen.

113. Καλοῦσι δ' Ἰσκαστην με· τουτο γαρ πατηρ εθετο.  
Eurip.

114. Χαρὶς ὦμιν καὶ εἰρήνη ἀπο Ἰησου Χριστου, ὁ μαρ-  
τυς ὁ πιστος. Apocal.

115. Καὶ ὡς ἀτειζοντες ἦσαν εἰς τον ουρανον.  
Act. 1.

116. Εσθιοντες καὶ πινοτες τα παρ' αυτων . Luc.

117. Χειμῶτος ἤδη , ἀνεχωρησαν. Thucyd.

118. Ὁ παν Αλεξανδρος.

119. Πελαγος ὑφαλων γεμον. Chrysost.

120. Ὑπο Ἰουδαιων πεντακίς τεσσαρακοντα παρὰ μιαν  
ελαβον. 2 Cor.

121. Τότε τους ιους αφησιν εἰς το Ἑλληνικον . M. Tyr.

122. Εξ ουριας πλεν.

123. Τῷ συ την ὁμοιην αποδιδους , ἐπαινον ἐξεις. Her.

124. Ἀρχομενοι μεν ἐν μικροῖς πινοῦσι . Laert.

125. Ἐπὶ τους δυο ἐπανισταμενον ορθον. Lucian.

126. Δεδια το σκυθρωπον αυτου καὶ κατηφες . Luc.

127. Εστι δὲ ἐν τοις Ἱεροσολυμοις, ἐπὶ τῇ προβατικῇ  
πολυμνηθρα. Joan.

128. Paucis *verbis* scripsi.
129. Dicito, sed nec longam *orationem*, nec cum proce-  
miis.
130. *Considerandum est*, an satius sit affirmare.
131. Plangent super eum *pectora* omnes nationes terræ.
132. Anaxagoras in *scripto* de regno.
133. Norunt enim, quibus *conditionibus* ipsos ducat Cy-  
axares.
134. Dans autem ipsi equites et nudos *militēs*.
135. Quando tu excipiebas amicos in natalitiis *conviviis*.
136. Ex æqua *societate* communes expeditiones faciebant.
137. Solve *funes* quibus alligatur navis in littore.
138. Amictus findone super nudo *corpore*.
139. Ex æquo *imperio* imperavi patriæ.
140. Qua pedum *celeritate* possunt, aufugiunt.
141. In *arte* equitandi mire superbiebat.
142. Mortua fuisses, si dignas luisses *pœnas*.
143. Interficient ex vobis *aliquos*.
144. Non convenit *tali* viro mentiri, qualis est Socrates.
145. Magno *scenore* ab aliis accipiunt.
146. Jacebat graviter gemens in *loco* puro.
147. Domus in commodo urbis *loco* ædificata.
148. Bibunt *tantum* quantum rapere licet.
149. Ego vero existimo *orationem* hancce non expedire  
civitati, et præter *hoc* minime justam esse.
150. Nunc quidem ad *mensam* hospitalem te invitamus.
151. Cani *capilli* caput coronant.
152. Ne accipiant hi *judiciale* *triobolum*.
153. Ipse dixit, se dudum hoc desiderare, et studere  
omni *modo*.
154. Propino tibi, in *salutem* ducis Herculis.
155. Lotus oceani *aqua*.
156. Quam profundum dormivisti *somnum*.
157. Per vanam *suspicionem* nobis ipsis fingebarus timo-  
res.

128. Δι' ολιγων . . . . . εγραφει. i Pet.

129. Λεγε, μη μακραν μιντοι . . . . . , μηδε μετα προσημιων.

Lucian.

130. . . . . , μη ποτ' ουν κριτ'ον η λεγειν. Dion. Hal.

131. Κοψονται επ' αυτον . . . . . πασαι αι φυλαι της γης. A-

pocal.

132. Ακταγορας εν τω . . . . . περι βασιλειας. Ælian.

133. Ισχει γαρ, εφ' οis . . . . . αυτους Κουαζαρης αγειται.

Xen.

134. Δας δε αυτη ιππας τε και φιλους . . . . . Arrian.

135. 'Οτε εστις ου τους φιλους ει της γενθλιος

Xen.

136. Απο της ισης . . . . . κοινας στρατειας ετοιουντο.

Thucyd.

137. Αυε τα απογυα . . . . . Lucian.

138. Περιβελημενος σπινθη ετι γυμνου . . . . . Marc.

139. ηρξα ετισης πατριδος. Lucian.

140. Ηι τεδων . . . . . εχουσι, αποδιδρασκουσι. Ælian.

141. Επι τη ιππια . . . . . μεγα εφρονι. Aristoph.

142. Απειθης, η της αξιας ενυγχανς . . . . . Aristoph.

143. Θουατισκουσι εξ υμων . . . . . Lucas.

144. Ουκ εστιν ανδρι οis Σακρατει ψευδισθαι

145. Λαμβανουσιν επι πολλω . . . . . παρ' ετερων. Plut.

146. Κετο βαρυστεταχων εν καθαρω. . . . . Hom.

147. Οικια η καλη της πολεις . . . . . οικοδομηθησα. Lucian.

148. Πινουσι . . . . . οσον εστιν αττασαι. Ælian.

149. Εγω δε ηγουμεν τον λογον τανδε ασυμφορον τη πολει,

προς δε . . . . . και ου δικαιον. Demos.

150. Νυν μιν επι ξηρα . . . . . σε καλουμεν. Lucian.

151. Πολια . . . . . καραι στεφουσι. Anacr.

152. Μη λαμβαετωσαν ουτοι το δικαστικον . . . . . Luc.

153. Αυτος εφ, παλαι τωτο επιθυμειν, και σπενδειν εκ πα-

της

. . . . . Lucian.

154. Προτιω τει, . . . . . 'Ηρακλειους αρχηγετου. Lucian.

155. Λειπουμενος οικιασιν . . . . . Hom.

156. 'Ω βαθιν κοιμηθης. Lucian.

157. Δια κειης . . . . . απταχθισαι ημιν φοβους. Dion.

Hal.

158. Via, quæ ducit ad salutem.  
 159. Cœperunt una voce omnes excusare.  
 160. Ad utramque partem fluvii.  
 161. Dextra manu Dei exaltatus.  
 162. Una manu aquam, altera ignem ferebat.  
 163. Zenothemis utraque manu, altera naso, altero oculo  
 lo prehenso.  
 164. Duplicem marmoream lænam.  
 165. Populus, in omni re, jam facilis ipsis evaserat.  
 166. Res bene se habet.  
 167. Filios divites hortantur parentes, ut servant sua  
 bona.  
 168. Messenii victoriam brevi tempore Lacedæmoniis de-  
 derunt.  
 169. Pro mortuis erogare etiam volo pecunias.  
 170. Pro viribus date eleemosynam.  
 171. Ex quo tempore.  
 172. Paululum et non videbitis me.  
 173. Famam hanc jam olim accepimus.  
 174. Nisi imperium brevi dissolutum fuisset.  
 175. Sufficiet ipsis interim vel hoc supplicium.  
 176. In omni montana regione divulgabantur cuncta.  
 177. Hic non consenserat consilio illorum.  
 178. Acceptam cladem ingenua anima non retulit.  
 179. Pater noster qui es in cœlis.  
 180. Qui in foro merces permutant.  
 181. Ex quo tempore patres sopiti sunt.

## VERBORUM.

182. Desiderium me tenet audiendi quid dicturus sis.  
 183. Hoc Cinyras nymphis sacravit rete.  
 184. Vendidit quemcunque cepit abducendum trans mare  
 indomitum.  
 185. Et a foro venientes, nisi laventur, non edunt.

158. Ἡ ὁδὸς, ἡ πρὸς σωτηρίαν .  
 159. Ἡρξάντο ἀπὸ μίας παραγυῖσθαι πάντες. Luc.  
 160. Παρ' ἑκάτερα τοῦ ποταμοῦ. Elīan.  
 161. Τῇ δεξιᾷ τοῦ Θεοῦ ὑψαίθεις. Act.  
 162. Τῇ μὲν ὕδωρ εφορεῖ, τῇ δὲ ἑτέρα τὸ πυρ.  
 163. Ζητοῦμεν ἀμφοτέρως τῇ μὲν τῆς βίης, τῇ δὲ τοῦ  
 οὐρανοῦ, ἐπισημνέμενοι. Lucian.  
 164. Διπλακὰ μαρμαρεῖν . Hom.  
 165. Ὁ δῆμος, εἰς πάσαν , ἤδη τιθάστος αὐτοῖς ἐγεγόνει.  
 Plut.  
 166. καλῶς εἶχει .  
 167. Τοῖς πᾶσι τοῖς πλουσίοις οἱ πατέρες φυλάττειν  
 παραγνοῦσιν. Plut.  
 168. Οἱ Μισηθιοὶ τὴν νίκην οὐ δια μακροῦ Λακεδαιμό-  
 νιοις ἐδωκαν. Polyæn.  
 169. Μὲλλω γέ καὶ ἐκτινέιν ὑπὲρ νεκρῶν. Lucian.  
 170. Τὰ ἐνόστα δοτὲ ἐλεημοσύνην. Lucas.  
 171. Εἴς οὐ . Hom.  
 172. Μικρὸν καὶ οὐ θεωρεῖτε με. Joan.  
 173. Τὴν φημὴν ἐκ πολλοῦ παρεληφάμεν. Isocr.  
 174. Εἰ μὴ ἡ ἀρχὴ δια ταχείων κατελύθη. Plat.  
 175. Ἰκατὴ ἐν τοσούτῳ καὶ αὕτη τιμωρία ἐστὶν αὐτοῖς.  
 Lucian.  
 176. Ἐν ὅλῃ τῇ ορεῖνῃ διελαλεῖτο πάντα. Lucas.  
 177. Οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ αὐτῶν.  
 Lucas.  
 178. Τὴν ἡττάν ἀπ' ὠθείας οὐκ ἐφράσεν. Plut.  
 179. Πατέρ ἡμῶν, ὃ ἐν τοῖς οὐρανοῖς. Matt.  
 180. Οἱ ἐν τῇ ἀγορᾷ μεταβαλλόμενοι . Xen.  
 181. Ἀφ' ἧς οἱ πατέρες ἐκοιμήθησαν. 2 Pet.  
 182. Πόθος παντὶ με, ὃ, τι φωνεῖς εἶχει. Aristoph.  
 183. Ταῖς νυμφαῖς Κινυρῆς τοδε δίκτυον. Epigr.  
 184. Πιρρασχ' ὅν τι' ἐλάσκει περὶ ἄλλος ἀτρυγέ-  
 τοις. Hom.  
 185. Καὶ ἀπὸ ἀγορᾶς , εἰ μὴ βαπτισάντων, οὐκ  
 ἐσθίουσι. Marc.



186. Propitiè *fit* tibi, Domine, non erit tibi hoc.  
 187. Amen, amen, dico vobis, *moriar* si dabitur huic generationi signum.  
 188. Mihi videris non his attendere, et hæc *facis* cum sis sapiens.  
 189. Neceſſitas conſilii *urget* me et te.  
 190. *Vide* ne facias.  
 191. Si vero *velint* et ipſi.  
 192. Aliæ eventuræ erant, aliæ jam præſentes erant.  
 193. Judicavit mori *oportere* virum.  
 194. Per Jovem *rogo* ut una mecum ſis.  
 195. *Da*, O Jupiter, ne prius ſol occidat, et tenebræ adveniant.  
 196. Dona etiam adferentes, quanta quiſque *poterat*.  
 197. Mirum *eſt*, quantum præſtant.  
 198. *Veni* huc in terram, quamcunque oſtendero tibi.  
 199. Alexander Ariſtoteli ſalutem *apprecatur*.  
 200. Ab avo meo *accepi* moris eſſe candidi.  
 201. Nunc vero iſtos *dicam*, quotquot Pelasgicum Argos habitabant.  
 202. Si quidem dabunt præmium magnanimi Achivi, *deſinam*.  
 203. Quid non ego tibi, quid non tu *præſtitifſi* mihi ?  
 204. At ille *inquit*, majus eſt.  
 205. *Vereor* ne quis mihi Danaorum ſuccenſeat.  
 206. Si vero *non credis*, age, tibi jam capite annuam.

## PRÆPOSITIONUM.

207. Non darem triobolum *pro* Diis.  
 208. Eunt *per* campum.  
 209. Multos *per* labores in meas venit manus.  
 210. *Propter* ea me aſpiciebas.  
 211. *Propter* quid me tentatis ?  
 212. Sequemur *in* tuam gratiam.  
 213. Expectans *in* venientem diem.  
 214. Lupum *ex* auribus teneo.  
 215. Hic Pelopa genuit, *ex* hoc autem Atreus natus.

186. Ἰλέως σοι Κυρίε, οὐ μὴ εἶπαι σοι τούτο. Matt.  
 187. Ἀμην, ἀμην, λέγω ἡμῖν, εἰ δοθῇται τῇ γέ-  
 νει ταύτῃ ὑμῖν. Marc.  
 188. Μοι δοκίμῃ οὐ προσέχειν τὸν ἰσὺν τούτοις, καὶ ταύτη  
 σοφὸς ἂν. Plato.  
 189. Χρῆν βούλῃς ἐμὲ καὶ σέ. Hom.  
 190. Ὅπως μὴ ποίμας. Hom.  
 191. Εἰ δὲ καὶ αὐτοὶ . Hom.  
 192. Τὰ μὲν ἐμελλεν , τὰ δ' ἤδη παρῆν. Demost.  
 193. Ἐκρίνεν ἀποθάνειν τὸν ἀνδρα.  
 194. Πρὸς τὸν Δίῳ ὅπως παρῇ μοι. Aristoph.  
 195. Ζεῦ— μὴ πρὶν ἐπ' ἡέλιον δοῦναι, καὶ ἐπὶ κίερας ἐλ-  
 θεῖν. Hom.  
 196. Δωρα τέ, ὡς ἑκάστος φέρωντες. Arrian.  
 197. Διαφέρουσι θαυμαστὸν ὅσον. Aristot.  
 198. Δεῦρο εἰς γῆν, ἣν ἂν σοι διέξω. Act.  
 199. Ἀλεξάνδρῳ Ἀριστοτέλει χαιρεῖν .  
 200. Παρὰ τοῦ πατρὸς το καλοῦθες . M. Anton.  
 201. Νῦν δ' αὐτοὺς , ὅσσοι το Πελασγικὸν Ἄργος εἰσι-  
 οῦν. Hom.  
 202. Εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί,  
 Hom.  
 203. Τί δ' οὐκ ἐγὼ σέ τί δ' οὐκ ἐμεῖ σὺ  
 Polyb.  
 204. Ὁ δὲ , ἀλλὰ μῖζεν ἐστὶ. Aelian.  
 205. Μὴ τις μοι Δατῶν νεμεσησεται. Hom.  
 206. Εἰ δ' ἀγε, τοὶ κεφαλὴ κατανεύσομαι. Hom.  
 207. Οὐκ ἂν δοίην τῶν Θεῶν τριάχολον. Aristoph.  
 208. Ἐρχοῦνται πῆδιον. Hom.  
 209. Πόλλων μοχθῶν κλέε χείρας εἰς ἡμᾶς. Eurip.  
 210. Ταυτ' ἀρὰ καὶ ἐνέωρας μοι. Xen.  
 211. Τί με πιράζετε; Marc.  
 212. Ἐψέμεθα τὴν σὺν χάρι. Aristoph.  
 213. Τὴν εἰσιούσαν ἡμέραν μινούσα. Eurip.  
 214. Λυκοὶ τῶν ὠτῶν κρατῶ.  
 215. Οὗτος εὐτεὺς Πύρρα, τοῦδ' Ἀτρεΐδῃ. Eurip.

216. Cum *in* Sunium sacrum pervenimus.  
 217. Dein *in* Marathone cum essemus.  
 218. Dividamus igitur eam *in* duas partes.  
 219. Ut tingat extremam digiti partem *in* aquam.  
 220. Unde *ad* hanc Siciliam navi adveetus advenis ?  
 221. Æneas primus jaculum misit *in* Idomeneum.  
 222. Egressum parat, *secundum* meam sententiam.  
 223. Quoad omne verbum otiosum, de ipso reddituri  
 sunt homines rationem.  
 224. De re aliquid audivit.  
 225. Dic mihi *de* patre et filio quem reliqui.  
 226. Discesserunt *cum* exercitu.  
 227. Ne autem illinc effugerent, speculatores statuebas.

## CONJUNCTIONUM et ADVERBIORUM.

228. Nemo unquam invenire posset.  
 229. Si tanquam servus vocatus es.  
 230. Fidelis est Deus, qui vocavit nos, qui etiam *bene*  
 faciet.  
 231. Vis *ut* me convertam ad alias aliquas vias ?  
 232. Major erit in cælo lætitia, ob unum fontem, qui  
 redeat ad frugem, quam ob nonaginta novem infontes.  
 233. Descendit hic domum suam justificatus, *magis* quam  
 ille.  
 234. Volo ego populum salvum esse, *potius* quam perire.  
 235. Vide *ut* facias omnia ad formam monstratam tibi.  
 236. Sic corruptos fuisse oculos, ut cæcutiret.†  
 237. Ut in cælo, *sic* etiam super terram.

## PLURIUM VOCUM.

238. Si quis judicum non aliud *quam* jus respicit.  
 239. Per legatos in Peloponnesum missos egit, ut aliquod  
 auxilium mitteretur.  
 240. Ire per viam ducentem ad mortem.  
 241. Et cum paucis multas omnino myriades superavit  
*non solum*, sed et imperium fecit majus.  
 242. Salutate fratres qui sunt ex domesticis Aristobuli.

216. Ὅτε Σαῦρον ἰδὼν ἀφικόμεθα. Hom.  
 217. Εἴτα Μαράθῳ μιν ὄτ' ἦμεν. Aristoph.  
 218. Διέλωμεν τσινυ αὐτὴν δύο μερῇ. Plat.  
 219. Ἰνα βαψῇ το ἀχρὸν τοῦ δακτυλοῦ ὕδατος. Lucas.  
 220. Ποθεν Σικελίαν τὴν δε ναυστολῶν παρῇ; Eurip.  
 221. Αἰνίας δὲ πρῶτος ἀκοιτίσιν Ἰδομενεὺς. Hom.  
 222. Εἴεται, γνῶμην ἐμὴν, μέλλει. Aristoph.  
 223. Παν ῥίμα ἀργοί, ἀποδώσουσι περὶ αὐτοῦ λόγοι.  
 Matth.  
 224. Τοῦ πραγματος ἀκηκοὺν τι. Aristoph.  
 225. Εἴτε δὲ μοι πατὴρ τε καὶ υἱὸς ὃν κατελείπειν. Hom.  
 226. Ἀποχωρήσαν τῷ στήνατι. Thucyd.  
 227. Τοῦ δε μὴδ' ἐπιτεθεὶν διαφευγεῖν, σκοποὺς καθίστης.  
 Xen.  
 228. Οὐδεὶς ποτε εὐροί. Demos.  
 229. Δούλος ἐκλήθης. 1 Cor.  
 230. Πιστὸς ὁ Θεός, ὁ καλῶν ἡμᾶς, ὡς καὶ ποιήσει. 1 Thes.  
 231. Βούλει τραπημαὶ δὴδ' ὁδοὺς ἀλλὰς τινὰς; Eurip.  
 232. Χίρα ἔται ἐν τῷ σφραγῷ, ἐπὶ ἡνί ἀμαρτωλῷ μετανοοῦντι,  
 ἡ ἐπὶ ἐννεήκοντα ἐννεα δίκαιοις. Lucas.  
 233. Κατέβη ὁὗτος δειδικαιωμένος εἰς τὸν σίκον αὐτοῦ,  
 οἱ ἐκείνος. Lucas.  
 234. Βούλει ἔγω λαοὶ σοὶ ἐμμεναὶ ἢ ἀπολεσθαι. Hom.  
 235. Ὅσα ποιήσῃς πάντα κατὰ τὸν τύπον τὸν δεῖχθῆντα  
 σοί. Heb.  
 236. Διαρθῆναι τὰς σφείας, ὡς ἀμύδρην βλέπεν. Eli.  
 237. Ὡς ἐν σφραγῷ, καὶ ἐπὶ τῆς γῆς. Matth.  
 238. Τὸν κριτῶν εἰ μὴ τις ἰτέρως βλέπει. Aristot.  
 239. Εἰς τε τὴν Πελοποννησον ἐπράσσει ὅτι  
 ἐφίλεια τις γήνησεται. Thucyd.  
 240. Ἰναι τὴν ἐπὶ θάνατον.  
 241. Καὶ σὺν ὀλίγοις παμπόλλους μυριάδας κατηγωνισάτο  
 , ἀλλὰ καὶ τὴν ἀρχὴν μείζω ἐπέτισε. Elian.  
 242. Ἀσπασάσθης τοὺς ἐκ τῶν Ἀριστοβούλου  
 Rom.

243. Si quis alius *habere possit*, pro annorum conditione, nigrum capillum habes.

244. Jussit eos duci *ad mortem*.

245. *Nonne stultum est*, quod miser ego domo huc adven-  
nerim nudo capite.

246. Si ego satis doceo vos, quales erga vos invicem esse  
oporteat, *bene se res habet*; sin vero minus—

247. Quomodo enim tibi dabunt præmium magnanimi  
Achivi? nam *inique postulas*.

248. *Non solum* castra posuit in solitudine circa plata-  
num; sed et pretiosum ex ea ornatum suspendit.

249. *Pars Asiæ* quæ ad orientem *versa est*.

250. Videtis enim hoc omnes, præmium quod mihi *fuit*  
transfertur aliâ *viâ*.

251. Amicitiae *pocula* plena propino, *vino* pari, pari *aqua*  
temperata.

252. Menelae, tibi hæc dico, et faciam *insuper*.

253. Si enim *festis* Bacchi *diebus* tragicædos spectâstetis.

254. *Propter* quid rides, o Diogenes? Diog. Quid enim  
aliud *facerem* quam *ridere*, quando meminerim qualia fecit  
Græcia?

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## CHAP. LI.

### OF THE ANCIENT EGYPTIANS.

I. **T**HOSE Egyptians who live in the cultivated parts of  
the country, are, of all whom I have seen, the most inge-  
nious, being attentive to the improvement of the memory,  
beyond the rest of mankind. To give some idea of their  
mode of life; for three days successively in every month  
they use purges, vomits and clysters; this they do out of  
attention to their health, being persuaded that the diseases  
of the body are occasioned by the different elements re-  
ceived as food. Besides this, we may venture to assert,



243. Εἰ τις ἄλλος , ἔχεις, πρὸς ἑσέ, μελαίναν  
τὴν τριχά. Theoph.

244. Εὐχόμενοι αὐτοὺς ἀπαχθῆναι . Act.

245. Τὸ δὲ μὴ κυττὴν εἰκοθεὶ εἶθαι ἐμὲ τὸν  
κακοδαίμονα ἔχοντα. Aristoph.

246. Εἰ ἐγὼ ἱκανὸς διδάσκω ὑμᾶς, οἷός τις ἔστω πρὸς ἀλλήλους εἰ-  
καί, εἰ δὲ μὴ—Xen.

247. Πῶς γὰρ τοὶ δαίμονες γέρας μεγάθυμοι Ἀχαιοί ;

Hom.

248. Ἐχρητάτω σταθμῷ τῇ ἐρημίᾳ τῇ περὶ τὴν  
πλατάνην· ἀλλὰ καὶ ἔξωθεν αὐτῆς κοῦρον πολυτελεῖ. Elian.

249. Τῆς Ἀσίας ἢ πρὸς τὰς ἀνατολάς.

250. Διόσσετε γὰρ τοῦτε πάντες ὁ μὲν γέρας οἰχεται  
ἄλλῃ . Hom.

251. Τῇ φιλοτιμίᾳ ἐγὼ μέσας προσωπῶ, ἴσον ἴσῳ κέ-  
κραμένως. Athen.

252. Μενέλαε, σοὶ δὲ ταδε λέγω, δρᾶτω δὲ πρὸς . Hom.

253. Εἰ γὰρ ἐν Διόνυσου τραγῳδοῦς θεασασθῇ.  
Demos.

254. Τί γέρας, ὦ Διογένης ; Διογ. Τί γὰρ ἄλλο  
, ὅτε ἀνεμνήσθην οἷα ἐποίει ἡ Ἑλλάς ; Lucian.

## CHAP. LI.

IONIC GREEK to be rendered into ATTIC.

I. Αὐτῶν δὲ δὴ Αἰγυπτίων εἰ μὴ περὶ τὴν σπειρομένην Αἰγυ-  
πτον οἰκοῦσι, μηδὲν ἀνθρώπων παύων ἐπασκέντες μάλιστα, λο-  
γιώτατοι εἰσι μακρῶ των ἐγὼ ἐς διαπεῖραν ἀπικομῆν. Τροπῶ δὲ  
ζῶνς τοιῶδε δὴ χρεῶνται· συρμαίζουσι τρεῖς ἡμέρας ἐπέξῃς μῆ-  
ρος ἑκάστῳ, ἐμύτῳι θηρῶμενοι τὴν ὕμνην καὶ κλωσμάτι, νυμίζον-  
τες ἀπὸ των τρέφοντων σιτίων πάσας τὰς νούτους τοῖσι ἀνθρώποισι  
γινώσθαι. Εἰσι μὲν γὰρ καὶ ἄλλως Αἰγυπτίοι μετὰ Λίβυας ὑπηρεσά-  
ται πάντων ἀνθρώπων, των ὥρων (ἐμοὶ δοκεῖν) εἶναι, ὅτι οὐ  
μεταλασσοῦσι αἱ ὥραι· ἐν γὰρ τῇσι μεταβολῇσι τοῖσι ἀνθρώποισι

that, after the Africans, there is no people in health and constitution to be compared with the Egyptians. To this advantage, the climate, which is here subject to no variations, may essentially contribute: changes of all kinds, and those in particular of the seasons, promote and occasion the maladies of the body. To their bread, which they make with spelt, they give the name of *cyllestis*; they have no vines in the country, but they drink a liquor fermented from barley; they live principally upon fish, either salted or dried in the sun: they eat also quails, ducks, and some smaller birds, without other preparation than first salting them; but they roast and boil such other birds and fishes as they have, excepting those which are preserved for sacred purposes.

2. At the entertainments of the rich, just as the company is about to rise from the repast, a small coffin is carried round, containing a perfect representation of a dead body; it is in size sometimes of one, but never of more than two cubits, and as it is shewn to the guests in rotation, the bearer exclaims, "Cast your eyes on this figure; after death you yourself will resemble it; drink then, and be happy."

—Such are the customs they observe at entertainments.

3. They contentedly adhere to the customs of their ancestors, and are averse to foreign manners. Among other things which claim our approbation, they have a song, which is also used in Phœnicia, Cyprus, and other places, where it is differently named. Of all the things which astonished me in Egypt, nothing more perplexed me than my curiosity to know whence the Egyptians learned this song, so entirely resembling the *Linus* of the Greeks; it is of the remotest antiquity among them, and they call it *Maneros*. They have a tradition that *Maneros* was the only son of their first monarch; and that having prematurely died, they instituted these melancholy strains in his honour, constituting their first, and in earlier times their only song.

4. The Egyptians surpass all the Greeks, the Lacedæmonians excepted, in the reverence which they pay to age:

αἱ οὗτοι μάλιστα γίνονται, τῶν τε ἄλλων παίων, καὶ δὴ καὶ τῶν ὤρων μάλιστα. Ἀρτοφάγουσι δὲ ἐκ τῶν οὐρῶν τοκοῦντες ἄρτους, τοὺς ἐκεῖνοι κυλλιστοὶ οὐμαζοῦσι· σίτῃ δ' ἐκ κρήνων πεποιημένῳ διαχρεώται· οὐ γὰρ σφί ἐστὶ ἐν τῇ χάρῃ ἀμπελεῖν· ἰχθύων δὲ τοὺς μὲν, πρὸς ἥλιον αὐγαίτες, ὤρους σίτεινται, τοὺς δ' ἐξ ἀλμῆς τεταριχέμενους· οὐρίων δὲ τοὺς τε οὐρυγας, καὶ τὰς νησας, καὶ τὰ μικρὰ τῶν οὐρίων ὡμα σίτεινται, προταριχέμενους· τὰ δὲ ἄλλα ὅσα ἢ οὐρίων ἢ ἰχθύων ἐστὶ σφί ἐχομένα, χάρις ἢ ὅκοσοι σφί ἴβει ἀποδέδεχται, τοὺς λοιποὺς σπτοὺς καὶ ἑφθοὺς σίτεινται.

2. Ἐν δὲ τῇσι συνουσίῃσι εὐδαίμοσι αὐτῶν, ἐπεὶ ἀπο δειπνίου γινώτα, περιφέρει αὐτῷ νεκρὸν ἐν σφῶ ξυλινὸν πεποιημένον, μεμιμνημένον ἐς τὰ μάλιστα, καὶ γραφὴ καὶ ἐργῶν μεγάλῃ ὅσον τε παντὶ πηχυαῖον, ἢ διπλήχυν· δεικνὺς δὲ ἑκάστῳ τῶν συμποσίων, λέγει, Ἐς τούτῳ ἴδων, πῶς τε καὶ τέρπει· ἐστὶ γὰρ ἀποθανὼν τοιοῦτος. Ταῦτα μὲν τὰ ταυτὰ συμποσία ποιεῖσι.

3. Πατρίσι δὲ χρεώμενοι ἰομοῖσι, ἄλλων οὐδενὰ ἐπικτεώντα τοῖσι, ἀλλὰ τε ἀτάξ· ἃ ἐστὶ ἰομίμα· καὶ δὴ καὶ αἰσμα ἐκστὶ Λινοῦ, ὅσπερ ἐν τῇ Φοινίκῃ αἰδῖμος ἐστὶ, καὶ ἐν Κύπρῳ, καὶ ἐν ἄλλῃ· κατὰ μέτροι ἐθία οὐσίμα· ἐχέει· συμφέρεται δὲ ὧτος σίτῃ τὸν οἱ Ἕλλητες Λινὸν οὐμαζοῦντες αἰδοῦσι· ὥστε πολλὰ μὲν καὶ ἄλλα ἀπεθῶμαζεν με τῶν περὶ Αἰγύπτου ἐόντων· ἐν δὲ δὴ καὶ τὸν Λινὸν ὁκοθεν ἐλάβον τούτομα· φαινομένη δὲ αἰεὶ κοτὲ τούτῳ αἰδοντίς· ἐστὶ δὲ Αἰγυπτιστὶ ὁ Λινὸς καλεόμενος Μανέρως. Ἐφασαν δὲ μιν Αἰγυπτίῳ τοῦ πρώτου βασιλευσάντος Αἰγύπτου παῖδα μονογενεὰ γινέσθαι· ἀπεθάνοντα δ' αὐτοὶ ἀναγον, θρήνησι τούτοις ὑπ' Αἰγυπτίων τιμῆσθαι· καὶ αἰδὴν τε ταύτην καὶ πρώτην καὶ μετὴν σφίσι γινέσθαι.

4. Συμφερόντα δὲ καὶ τοδε ἄλλο Αἰγυπτίῳ Ἑλλήνων μονοῖσι Λακεδαιμονίοις. οἱ νεώτεροι αὐτῶν τοῖσι πρεσβυτέροις συντυγ-

if a young person meet his senior, he instantly turns aside to make way for him ; if a senior enter an apartment, the youth always rise from their seats ; this ceremony is observed by no other of the Greeks. When the Egyptians meet, they do not speak, but make a profound reverence, bowing with the hand down to the knee.

5. Their habit, which they call calasiris, is made of linen, and fringed at the bottom ; over this they throw a kind of shawl made of white wool ; but in these vests of wool they are forbidden by their religion either to be buried or to enter any sacred edifice ; this is a peculiarity of those ceremonies which are called Orphic and Pythagorean ; whoever has been initiated in these mysteries can never be interred in a vest of wool, for which a sacred reason is assigned.

6. Of the Egyptians it is further memorable, that they first imagined what month or day was to be consecrated to each deity : they also, from observing the days of nativity, venture to predict the particular circumstances of a man's life and death : this is done by the poets of Greece, but the Egyptians have certainly discovered more things that are wonderful than all the rest of mankind. Whenever any unusual circumstance occurs, they commit the particulars to writing, and mark the events which follow it : if they afterwards observe any similar incident, they conclude that the result will be similar also.

7. The art of divination in Egypt is confined to certain of their Deities. There are in this country oracles of Hercules, of Apollo, of Minerva, and Diana, of Mars, and of Jupiter ; but the oracle of Latona at Butos is held in greater estimation than any of the rest : the oracular communication is regulated by no fixed system, but is differently obtained in different places.

8. The art of medicine in Egypt is thus exercised : one physician is confined to the study and management of one disease ; there are of course a great number who practise this art ; some attend to disorders of the eyes, others to

χαίοντες, εἰκοσι τῆς ὁδοῦ, καὶ ἐκτραποῦνται· καὶ ἐπίουσι, εἰς ἰδρὸς ὑπαντιστέοντα· τοδὲ μῦθος ἀλλοῖσι Ἑλλήνων οὐδαμῶσι συμφέρονται. Αἱ τοὺ προαγορεύοντι ἀλλήλους ἐν τῇσι ὁδοῖσι προσκύνουσι, κατὰ τῆς χειρὸς.

5. Εὐδεδουκῆται δὲ κίβητας λιπεύς, περὶ τὰ σκελεὰ θυσανώτους, εὐς κηλέουσι καλασίρις· αὐτὶ τούτοις δὲ εἰρηνὰ εἴματα λυκά ἐπαβαλίδει φορεῖται· οὐ μὲν τοι ἐς γὰρ τὰ ἴρα ἐσφενδαῖται εἰρηνὰ, οὐδὲ συγκαταθῆκεται σφι· οὐ γὰρ ὅτιον· οὐλοῦντο δὲ ταῦτα τοῖσι Ὀρφικοῖσι καλεῖσθαι καὶ Πυθαγορείοις· οὐδὲ γὰρ τούτων τῶν ὀργῶν μετέχοντα, ὅτιον ἐστὶ ἐν εἰρηνῶσι εἴμασι θάφθηναι· ἐστὶ δὲ περὶ αὐτῶν ἶρος λόγος λεγόμενος.

6. Καὶ ταδὲ ἀλλὰ Αἰγυπτίοισι ἐπὶ ἐξουρημένα· μεις τε καὶ ἡμερὴ ἑκάστη θένω ὅτεν ἐστὶ καὶ τῇ ἑκάτῃς ἡμέρῃ γεγόμενος, τοῖσι ἐγκορῆται, καὶ ὅκως τελευτῆται, καὶ ὅκως τις ἐσται καὶ τούτοις τῶν Ἑλλήνων οἱ ἐν ποίηται γερμέναι ἐχρηταῖτο· τέρατα τε πλεονάζον ἀνεύρηται ἢ τοῖσι ἀλλοῖσι ἀπασὶ ἀνθρώποις. Γεγόμενου γὰρ τέρατος, φυλάσσουσι γραφόμενοι τὸ ἴδιον· καὶ ἢν κοτὲ ὑστέρων παραπλήσιον τούτῳ γένηται, κατὰ τούτῳ νομίζουσι ἀποδισσέσθαι.

7. Μαντική δὴ αὐτοῖσι ὥδε διακίετα· αἰθρώπων μὲν οὐδὲν προσκίετα ἡ τέχνη, τῶν δὲ θένω μετεξέτεροις. Καὶ γὰρ Ἡρακλῆος μαντικὴν αὐτοῦ ἐστὶ καὶ Ἀπολλωνος, καὶ Ἀθηνῆς, καὶ Ἀρτεμίδος, καὶ Ἀφροδῆς, καὶ Διὸς· καὶ ὅγε μαχίστα ἐν τιμῇ ἀγονταὶ πατῶν τῶν μαντικῶν. Αὐτοῦς ἐν Βούτῃ πολὺ ἐστὶ· οὐ μῦθος αἶγε μαντικῶν σφι κατὰ τούτῳ ἴστασι, ἀλλὰ διαφορὰ ἐστὶ.

8. Ἡ δὲ ἰατρικὴ κατὰ ταδὲ σφι δέδωκεται· μῦθος νοσήσῃ ἑκάστος ἰατρός ἐστι, καὶ οὐ τῶν πᾶσι δ' ἰατρῶν ἐστὶ πλῆθος· οἱ μὲν γὰρ,



those of the head; some take care of the teeth, others are conversant with all diseases of the bowels; whilst many attend to the cure of maladies which are less conspicuous.

9. With respect to their funerals and ceremonies of mourning; whenever a man of any importance dies, the females of his family, disfiguring their heads and faces with dirt, leave the corpse in the house, and run publicly about, accompanied by their female relations, with their garments in disorder, their breasts exposed, and beating themselves severely: the men on their parts do the same, after which the body is carried to the embalmers.

### OF THE ANCIENT GETÆ.

10. Before Darius arrived at the Ister, he first of all subdued the Getæ, a people who pretend to immortality. The Thracians of Salmydeffus, and they who live above Apollonia, and the city of Mesambria, with those who are called Cyrmanians, and Myrsæans, submitted themselves to Darius without resistance. The Getæ obstinately defended themselves, but were soon reduced; these of all the Thracians are the bravest and the most upright.

11. They believe themselves to be immortal; and whenever any one dies, they are of opinion that he is removed to the presence of their God Zamolxis, whom some believe to be the same with Gebeleizes. Once in every five years they choose one by lot, who is to be dispatched as a messenger to Zamolxis, to make known to him their several wants. The ceremony they observe on this occasion is this—Three amongst them are appointed to hold in their hands three javelins, whilst others seize by the feet and hands, the person who is appointed to appear before Zamolxis; they throw him up, so as to make him fall upon the javelins. If he dies in consequence, they imagine that the deity is propitious to them; if not, they accuse the victim of being a wicked man. Having disgraced him, they

οφθαλμων εντροικατεσθιασι· οι δε, κεφαλαις· οι δε, οδοιτων· οι δε, κατα ιηδυν· οι δε, των αφανων ιουρων.

9. Θρηνοι δε και ταφαι σφρων, εσι αιδε· τοισι αν αποχεινται εκ των οικηων ανθρωπος, του τις και λογος η, το θηλυ γινος ταν το εκ των οικηων τουτων κατ' ων επλασατο την κεφαλην πληω η και το προσωπον· κατιστα εν τοισι οικηοισι λιπουσαι τον νεκρον, ουτα ανα την πολιν σφοδραμεναι, τυπτονται επεζωσμεναι, και φαινεται τους μαζους· συν δε σφι αι προσκεινσαι πασαι· ιερωθεν δε οι ανδρες τυπτονται, επεζωσμενοι και ουτοι· επαν δε ταυτα ποιησωσι ουτω εις την ταριχευση κομιζουσι.

10. Πριν δε ατικεσθαι επι τον Ισθρον, πρωτους αιρειι Γετας τους θανατιζοντας. Οι μιν γαρ δι τον Σαλμυδησσειν εχοντες Θρηκις και υπερ Απολλωνικς τε και Μεσαμβρικς πολεις οικημενοι, καλευμενοι δε Κυρμιαται, και Μυφαιοι, αμαχητι σφρας αυτους παρεδωκαν Δαρειω. Οι δε Γεται, προς αγνωμοσυνην τραπομενοι, αυτικα εδουλωθησαν, Θρηκιων εοιτες ανδρειστατοι και δικαιοστατοι.

11. Αθανατιζουσι δε τονδε τον τροπον ουτε αποθνησκειν ιωυτους κομιζουσι, ιεναι τε τον απολλυμενον παρα Ζαμολξιν δαιμονα· οι δε αυτων τον αυτον τουτον κομιζουσι Γεβελειζιν. Δια πεντετηριδος δε τον παλω λαχοντα αιει σφρων αυτων αποπεμπουσι αγγελον παρα τον Ζαμολξιν, εντελλομενοι των αν εκαστου δεινται. Πιμπουσι δε ωδε· οι μιν αυτων ταχθεντες, ακοντια τρια εχουσι· αλλοι δε διαλαβοιτες του αποπεμπομενου παρα τον Ζαμολξιν τας χειρας και τους ποδας, ανακηνησαντες αυτον μειωων, ριπτουσι εις τας λογυχας. Ην μιν δη αποθαν, αναπαρεις, τοισι δε ιλιως ο θεος δοκειν ιναι· η δε μη αποθαν, αιτιωνται αυτον τον αγγελον, φαρμενοι μιν αντρα κακον ιναι. Αιτιουσαμενοι δε τουτον, αλλον αποπεμπουσι· εντελλονται δε επι ζωητι. ουτοι οι αυτοι Θρηκις και προς βροτην τε και ασβρατην τοξουντες ανω προς τον ουρανον,

proceed to the election of another ; giving him, whilst yet alive, their commands. This same people, whenever it thunders or lightens, throw their weapons into the air, as if menacing their god ; and they seriously believe that there is no other deity.

12. This Zamolxis, as I have been informed by those Greeks who inhabit the Hellespont and the Euxine, was himself a man and formerly lived at Samos, in the service of Pythagoras, son of Mnesarchus ; having obtained his liberty, with considerable wealth, he returned to his country. Here he found the Thracians distinguished equally by their profligacy and their ignorance ; whilst he himself had been accustomed to the Ionian mode of life, and to manners more polished than those of Thrace ; he had also been connected with Pythagoras, one of the most celebrated philosophers of Greece. He was therefore induced to build a large mansion, to which he invited the most eminent of his fellow-citizens : he took the opportunity of the festive hour to assure them, that neither himself, his guests, nor any of their descendants, should ever die, but should be removed to a place where they were to remain in the perpetual enjoyment of every blessing. After saying this, and conducting himself accordingly, he constructed a subterranean edifice : when it was completed, he withdrew himself from the sight of his countrymen, and resided for three years beneath the earth.—During this period, the Thracians regretted his loss, and lamented him as dead. In the fourth year he again appeared amongst them, and by this artifice gave the appearance of probability to what he had before asserted.

13. To this story of the subterraneous apartment I do not give much credit, though I pretend not to dispute it ; I am, however, very certain that Zamolxis must have lived many years before Pythagoras : whether, therefore, he was a man, or the deity of the Getæ, enough has been said concerning him. These Getæ using the ceremonies I have described, after submitting themselves to the Persians under Darius, followed his army.



## THE FISHERMEN.

14. Need, Diophantus, ready wit imparts,  
Is labour's mistress, and the nurse of arts :  
Corroding cares the toiling wretch infest,  
And spoil the peaceful tenor of his breast ;  
And if soft slumbers on his eye-lids creep,  
Some curfed care steals in, and murders sleep.

Two ancient fishers in a straw-thatch'd shed,  
Leaves were their walls, and sea-weed was their bed,  
Reclin'd their weary limbs : hard by were laid  
Baskets, and all their implements of trade, 10  
Rods, hooks, and lines, compos'd of stout horse hairs, /  
And nets of various sorts, and various snares,  
The seine, the cast-net, and the wicker maze,  
To waste the watery tribes a thousand ways :  
A crazy boat was drawn upon a plank :  
Mats were their pillow, wove of osier dank ;  
Skins, caps, and rugged coats, a covering made ;  
This was their wealth, their labour, and their trade.  
No pot to boil, no watch dog to defend ;  
Yet blest they liv'd with penury their friend. 20  
None visited their shed, save every tide,  
The wanton waves that wash'd his tottering side.  
When half her course the moon's bright car had sped.  
Joint labour rous'd the tenants of the shed ;  
The dews of slumber from their eyes they clear'd,  
And thus their minds with pleasing parley cheer'd :  
A. I hold, my friend, that trite opinion wrong,  
That summer nights are short when days are long.  
Yes—I have seen a thousand dreams to-night,  
And yet no morn appears, nor morning light : 30  
Sure on my mind some strange illusions play,  
And make short nights wear heavily away.  
B. Fair summer seasons you unjustly blame,  
Their bounds are equal, and their pace the same ;



## DORIC.

14. Ἄ πενα, Διοφαντε μονα τας τεχνας εγχειν

Αυτα τω μοχθοιο διδατκαλος· ουδε γαρ ειδαν

Ανδρασιν εργατικισι κακην παρεχοιτι μεριμνη.

Καν ολιγον νυκτος τις επιφαινησι τον υπνον,

Αιφιδιος θορυβιουτι εφισταμεναι μελεδωναι.

Ιχθυος αγρευτηρες εμας δυο κιντο γεροντες,

Στραταμενοι βρυσιν αυτον υπο πλεκτας καλυβαισι,

Κεκλιμενοι τοιχω τω φυλλωφ· εγγυθι δ' αυτοιν

Κεντο τα ταν χροιν αθληματα, τει καλαθισκοι,

Τει καλαμοι, τωγκιστρα, τα φυκισεντα τε ληδα,

Ορμειαι, κυρτοι, και εκ σχοινων λαβυριθοι,

Μηριθοι, κωας τε, γερωι δ' επ' ερεισμασι λεμβος.

Μερθεν τας κεφαλας φορμος βραχυς, ειματα, τιλοι.

Ουτος ταις αλιευσιν ο πας ποτος, ουτος ο πλουτος.

Ουδεις δ' ου χυτραν ειχ', ου κυνα' παντα περισσα,

Παντ' εδοκει τινας αγρας· πινα σφιν ιταира.

Ουδεις δ' εν μεσσω γεγων, ταυτα δε παρ' αυτην

Θλιβομεναι καλυβαι τρυφειν προτεναχε θαλασσα.

Ουτω τιν μεσατον δρομον αυτον αρμα σελανας,

Τους δ' αλιεις ηγειρε φιλος ποτος· εκ βλεφαρων δε

Υπνον ατωσαμενοι σφετεραις φρεσιν ηρθεν ωδαν.

Α. Ψευδονται φιλε παντες οτοι τας νυκτας εφασκον

Τω θερεος μινυθει, οτε ταματα μακρα φερει Ζευς·

Ηδη μυρι' εισιδεν οικειντα, κουδετω αως

Μη λαθωμην; τι το χροια; χροιν δ' αι νυκτες εχοντι.

Β. Ασφαλιων, μεμφη το κχλον θερος· ου γαρ ο καιρος

Αυτοματως παρεβα τον ιον δρομον· αλλα τον υπνον

10

20

But cares, Asphalion, in a busy throng,  
Break on your rest, and make the night seem long.

*A.* Say, hast thou genius to interpret right  
My dream? I've had a jolly one to night.  
Thou shalt go halves, and more thou can'st not wish,  
We'll share the vision as we share our fish. 40

I know thee shrewd, expert of dreams to spell;  
He's the best judge who can conjecture well.  
We've leisure time, which can't be better spent,  
By wretched carles in wave-wash'd cabin pent,  
And lodg'd on leaves; yet why should we repine,  
While living lights in Prytaneum shine?

*B.* To thy fast friend each circumstance recite,  
And let me hear this vision of the night.

*A.* Last evening, weary with the toils of day,  
Lull'd in the lap of rest secure I lay; 50  
Full late we suppd, and sparingly we eat;  
No danger of a surfeit from our meat.

Methought I sat upon a shelly steep,  
And watch'd the fish that gambol'd in the deep;  
Suspended by my rod, I gently shook  
The bait fallacious, which a huge one took;  
(Sleeping, we image what awake we wish;  
Dogs dream of bones, and fishermen of fish.)

Bent was my rod, and from his gills the blood  
With crimson stream distain'd the silver flood. 60

I stretch'd my arm out, lest the line should break;  
The fish so vigorous, and my hook so weak!

Anxious I gaz'd; he struggled to be gone:

'You're wounded—I'll be with you, friend, anon—'

'Still do you teaze me?' for he plagu'd me fore;

At last, quite spent, I drew him safe on shore,  
Then grasp'd him with my hand, for surer hold,  
A noble prize, a fish of solid gold!

But fears suspicious in my bosom throng'd,  
Lest to the god of ocean he belong'd; 70

Α φρενίτις κοπτοίτα, μακρὰν τὰν νύκτα ποιεῖ τήν.

Α. Ἀρ' ἐμαυτὸς κρίνει πόκ' εὐπνία; χρηστὰ γὰρ εἶδεν·

Οὐ σε θίλω τῶμω φαντασμάτος ἤμιν αἰσιν·

30

Ὡς καὶ τὰν ἀγρὰν, τῶν τεύχεα πάντα μερίζεν.

Οὐ γὰρ ἡκάστ' ἀπὸ τὸν νόον οὗτος ἀριστος

Ἔστιν σφειρεκρίτας, ὃ διδάσκαλος ἐστὶ παρ' ὧν οὐκ.

Ἀλλως καὶ σχολὴ ἐστὶ· τί γὰρ ποιεῖν αὐτὸς ἐχέει τις

Κεῖμενος ἐν φύλλοις ποτὶ κύματι, μὴδὲ καθύδαν

Ἀσμενος ἐν ῥαμνῷ; τὸ δὲ λυχνίον ἐν πρυτανείῳ.

Φαίνεται γὰρ αἶψα ἀγρὰν τοδ' εἶχειν. Β. Λέγε μοι ποτὲ νύκτος

Ὅτι, πάντα τῶν δὲ λέγων μνήσκον ἱεταίρῳ.

Α. Δειλὸν ὥς κατέβαρθον ἐν ἐναλίοισι ποιοῖσιν

Οὐκ ἦν μὲν πολυσίτες· (εἴπει δειπνεύοντες ἐν ὥρᾳ,

40

Εἰ μὲν, τὰς γαστρος ἐφειδομένοισι) εἶδεν ἐμαυτὸν

Ἐν πέτρᾳ μεμαῶτα· καθίζεμενος δὲ δοκεῖν

Ἰχθυῶν, ἐκ καλάμων δὲ πλάτον κατέσειον ἐδώκεν.

Καὶ τις τῶν τραφεῶν ὠρεῖτο· καὶ γὰρ ἐν ὑπνοῖς

Πᾶσα κυνὶ ἀρτὴς μαίνεται· ἰχθυῶν κηλὶν.

Χω μὲν τῶν κιστῶν τοτεφύετο, καὶ ῥέει αἷμα·

Τὸν καλάμον δ' ὑπὸ τοῦ κινήματος ἀγκυλὸν εἶχον.

Τῶ χερσὶ τειρομένοισι, περὶ κινάδαλον εὔρον ἀγῶνα,

Πᾶς μὲν ἔλω μέγαν ἰχθύν ἀφαιρῶτεροισι σιδαροῖς.

Εἶθ' ὑπομιμνῶσκον τῷ τραύματι, ἀρ' ἐμὲ νύξεις;

50

Καὶ νύξ' ἁλὸς· καὶ οὐ φευγόντος ἐτίμα.

Ἦν δ' ἰδὼν τὸν αἰθλὸν· ἀηληδύσα χρυσεὸν ἰχθύν

Πᾶντα τῶν χρυσῶν τιτύκασμενον· εἶχε δὲ δαίμα

Μὴ τι Ποσειδάωνι πέλοι πεφίλαμενος ἰχθύς,

Or, haply wandering in the azure main,  
 Some favourite fish of Amphitrite's train.  
 My prize I loos'd, and strictest caution took,  
 For fear some gold might stick about the hook;  
 Then safe secur'd him, and devoutly swore  
 Never to venture on the ocean more;  
 But live on land as happy as a king.  
 At this I wak'd: what think you of the thing?  
 Speak free, for know I am extremely loth,  
 And greatly fear to violate my oath.

86

*B.* Fear not, old friend; you took no oath, for why?  
 You took no fish—your vision's all a lie.  
 Go search the shoals, not sleeping, but awake,  
 Hunger will soon discover your mistake;  
 Catch real fish; you need not sure be told  
 Those fools must starve who only dream of gold.

#### CYCLOPS and the SEA NYMPH.

15. No remedy the power of love subdues;  
 No medicine, Dearest Nicias, but the muse;  
 This plain prescription gratifies the mind  
 With sweet complacence—but how hard to find!  
 This well you know, who first in physic shine,  
 And are the lov'd familiar of the nine.

Thus the fam'd Cyclops, Polypheme, when young,  
 Calm'd his fond passion with the power of song;  
 When blooming years imbib'd the soft desire,  
 And Galatea kindled amorous fire:  
 He gave no wreaths of roses to the fair,  
 Nor apples, nor sweet parsley for her hair:  
 Love did the tenor of his mind controul,  
 And took the whole possession of his soul.  
 His flocks untended oft refus'd to feed,  
 And for the fold forsook the grassy mead:  
 While on the sedgey shore he lay reclin'd,  
 And sooth'd with song the anguish of his mind.

10

Η ταχὺ τὰς γλαυκὰς καμνίλιον Ἀμφίτριτης.  
 Ἠρώα δ' αὐτὸν ἐγὼ ἐκ τρυγιστρῶ ἀπέλυσα,  
 Πῶς τότε τὸ σφοδρὸς τ' ἀγκιστρία χρυσοῦν ἔχουσιν.  
 Καὶ τοῖς μὲν περὶ ἥρει καθήγον ἐπ' ἠπειροῖο.  
 Ὡς δ' αὖτε λείπον ὑπὲρ τελαχούς ποδὰ θείαν,  
 Ἀλλὰ μένει ἐπὶ γᾶς, καὶ τὸ χρυσοῦ βασιλεύειν.  
 Ταῦτα μὲ κῆρυγέρε. Τὸ δ' ὦ ξέε λείπον εἶπες  
 Τὰν γλαυκὰν ὄρεαι γὰρ ἐγὼ τοῖς ἐπώμοισα τάρβω.  
 Β. Καὶ τοῦ γε μὴ τρεπτός· οὐκ ὤμοσας· οὐδὲ γὰρ ἰχθυὺν  
 Χρυσέην εἶδες ἢ εὖρες ἰσά· δεῦρ' ἔφες οὐ φεύδουσιν ὄφεις.  
 Εἰ δ' ὕπαρ, οὐ κρῶσσαν τοῦ ταχέως ταῦτα ματεύσεις,  
 Ἐλπίς τανύπτερος ζᾷται τὸν σαρκίον ἰχθυὺν  
 Μὴ σὺ θύκῃς λίμῃ καὶ τοὶ χρυσοῖσιν εἰσέροις.

60

15. Οὐδὲν ποττον ἐρωτὰ τιφικὴ φαρμακὴν ἄλλοι,  
 Νίκαια, αὐτ' ἐγχεῖσθαι, ἐμὴ δόκει, αὐτ' ἐπιπασθαι,  
 Ἡ τὰν Πιερίδες· κοῦφον δὲ τι τοῦτο καὶ ἄδω  
 Γινέτ' ἐτ' ἀνθρώποις· εὖρεν δ' οὐ βῆδιν ἐστί.  
 Γινώσκον δ' οἶμαι τοῦ καλῶς, ἱκτρον εὐντα,  
 Καὶ τῆς ἐπεὶ δὴ τιφιλᾶμεν ἐξέχα μοισαί.  
 Ὅτω γενοῖται βῆδιν διαγ' ὁ Κυκλωψ ὁ παρ' ἡμῖν,  
 Ὁρχαῖος Πολυφᾶμος, ἐκ' ἠράτο τὰς Γαλατίας,  
 Ἀρτί γενησάων περὶ τὸ σφοδρὸς τῆς κρεταφῶς τε·  
 ἠράτο δ' οὐτὶ βόει, οὐ μάλῃ, οὐδὲ κικιντοῖς,  
 Ἀλλ' ὅλῃς μάλας· ἀγέτω δὲ πάντα παρεργα.  
 Πολλὰκι τὰς οἷς ποτὶ τ' αἰλίον αὐτὰ ἀπὴνθον·  
 Χλωρὰς ἐκ βοτάνης· ὁ δὲ τὰν Γαλατείαν αἰδῶν,  
 Αὐτῷ ἐπ' αἰῶνες κατέτακτο φυκιοῖσας  
 Ἐξ αὐτοῦ, ἐχθισθῆν ἔχων ὑποκαρδίον ἔλκος,  
 Κούριος ἐκ μεγάλης, τὸ εἰ ἠπάτι παῖς βελεμνόν.  
 Ἀλλὰ τὸ φαρμακὸν εὖρε καθέζομεν δ' ἐπὶ πέτρᾳ  
 Ὅτ' ἔλας, ἐς ποττον ὄρων, αἶδε τοιαῦτα·

10



From morn to night he pin'd, for love's keen dart  
Had pierc'd the deep recesses of his heart :

20

Yet, yet a cure he found ; for on a steep,  
Rough pointed rock, that overlook'd the deep,  
And with brown horror high impending hung,  
The giant monster sat, and thus he sung :

“ Fair nymph ! why will you thus my passion flight ?

Softer than lambs you seem, than curds more white,  
Wanton as calves before the udder'd kine,  
Harsh as the unripe fruitage of the vine.

You come when pleasing sleep has clos'd mine eye,  
And like a vision with my slumbers fly,

30

Swift as before the wolf the lambkin bounds,  
Panting and trembling, o'er the furrow'd grounds.

Then first I lov'd, and thence I date my flame,

When here to gather hyacinths you came ;

My mother brought you—'twas a fatal day ;

And I, alas ! unwary led the way :

E'er since my tortur'd mind has known no rest ;

Peace is become a stranger to my breast :

Yet you nor pity nor relieve my pain—

Yes, yes, I know the cause of your disdain

40

For, stretch'd from ear to ear with shagged grace,

My single brow adds horror to my face :

My single eye enormous lids inclose,

And o'er my blubber'd lips projects my nose.

Yet, homely as I am, large flocks I keep,

And drain the udders of a thousand sheep ;

My pails with milk, my shelves with cheese they fill,

In summer scorching, and in winter chill.

The vocal pipe I tune with pleasing glee ;

No other Cyclops can compare with me :

50

Your charms I sing, sweet apple of delight !

Myself and you I sing the livelong night.

For you ten fawns, with collars deck'd, I feed,

And four young bears for your diversion breed :

Come, live with me ; all these you may command,

And change your azure ocean for the land ;

Ω λυκά Γαλατεῖα, τί τὸν φίλοντ' ἀποβάλλῃ;  
 Λευκότερα πάντας ποτίδων, ἀπαλότερα δ' ἄριστος,  
 Μισχῶ γαυρότερα, φιαρῶτερα ἑμφάνος ὤμας.  
 Φειτὴς δ' αὐθ' οὕτως ὄκκα γλυκύς ὕπτιος εἴη με,  
 Οἶχῃ δ' εὐθὺς ἰοίτῃ, ὄκκα γλυκύς ὕπτιος αἴη με.  
 Φεύγεις δ' ὥσπερ οἷς τολεῖαι λυκὸν ἀβήρησται.  
 Ἠρσθην μὲν ἐγώ γε κορά τευ, ἀνίκα πρᾶτον  
 Ἠθὴς ἐμὰ σὺν μητρί, θέλει δ' ὕκνηθῃα φύλλα  
 Εἰς ὅριος δρεψάσθαι· ἐγὼ δ' ὀδοὶ ἠγέμεσθαι.  
 Πανσάσθαι δ' ἐπιδῶν τὴν καὶ ὕψιστον οὐδέ τι πῶ νυν  
 Ἐκ τινὸς βούχμα, τινὲν δ' οὐ μέλει εὐ μὲν Δί' οὐδεν.  
 Γνωσκῶ χαρίεστα κερά τινος εὐνέκα φεύγεις  
 Οὐνέκα μοι λασία μὲν ὄφρυς ἐπὶ παντὶ μετώπῳ  
 Εἰς ὅτος τεταταῖ ποτὶ θωπτερον ὥς, μία μακρὰ.  
 Εἰς δ' ὀρθήλμος ἐπεὶ πλάττειται δὲ ῥίς ἐπὶ χεῖλει.  
 Ἀλλ' ὥτος τοῖσιν ἐστὶν ἐν, βότα χίλια βόσκω,  
 Κῆκ τούτων τὸ κρατίστην ἀμειλομένη γαλα πίνω·  
 Τύρος δ' οὐ λείπει μ', οὐτ' εἰ θέλει, οὐτ' ἐν ὄπῳ,  
 Οὐ χεῖματος ἀκρὴν τάρτει δ' ὑπεραχθεῖς ἀγεί.  
 Σαρπιδὲν δ' ὥς οὐτὶς ἐπιστάμας ὦδε Κυκλωπῶν,  
 Τί, τὸ φίλοι γλυκὺ μάλα, ἄρκα κήμαυτον αἰδῶν,  
 Πολλὰ καὶ νυκτὸς ἀφ' ἡμέρας δὲ τοὶ ἑνδεκά ἡβρωῶς  
 Πάσας ματιφορῶς, καὶ σιγῆς τεσσάρων ἀρκτων.  
 Ἀλλ' ἀρκεῖν τὴν ποτ' ἀρμε, καὶ ἔξεις οὐδεν ἐλαστόν·  
 Ταῖ γλαυκαὶ δὲ θαλάσσαν ἐκ ποτὶ χερσὶν ὀρεχθεῖν.  
 Ἄδισιν ἐν τῶντῳ παρ' ἐμὴν τὰν νυκτὰ διαζέεις·  
 Ἐπὶ δαφνίαι τέλει, ἐπὶ ῥαδίαι κυπαρισσοί,

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More pleasing slumbers will my cave bestow ;  
 There spiry cypress and green laurels grow ;  
 There round my trees the sable ivy twines,  
 And grapes as sweet as honey load my vines : 60  
 From grove-crown'd *Ætna*, rob'd in purest snow,  
 Cool springs roll nectar to the swains below.  
 Say, who would quit such peaceful scenes as these,  
 For blustering billows and tempestuous seas ?  
 Though my rough form's no object of desire,  
 My oaks supply me with abundant fire ;  
 My hearth unceasing blazes—though I swear  
 By this one eye, to me for ever dear,  
 Well might that fire to warm my breast suffice,  
 That kindled at the lightning of your eyes. 70  
 Had I, like fish, with fins and gills been made,  
 Then might I in your element have play'd,  
 With ease have div'd beneath your azure tide,  
 And kiss'd your hand, though you your lips denied ;  
 Brought lilies fair, or poppies red that grow  
 In summer's solstice, or in winter's snow,  
 These flowers I could not both together bear,  
 That bloom'd in different seasons of the year :  
 Well, I'm resolv'd, fair nymph, I'll learn to dive,  
 If e'er a sailor at this port arrive ; 80  
 Then shall I surely by experience know  
 What pleasures charm you in the depths below.  
 Emerge, O *Galatea* ! from the sea,  
 And here forget your native home like me.  
 O would you feed my flock and milk my ewes,  
 And e'er you press my cheese, the runnet sharp infuse !—  
 My mother is my only foe, I fear ;  
 She never whispers soft things in your ear,  
 Altho' she knows my grief, and every day  
 Sees how I languish, pine, and waste away. 90  
 I, to alarm her, will aloud complain,  
 And more disorders than I suffer feign ;  
 Say my head aches, sharp pains my limbs oppress,  
 That she may feel and pity my distress.

Ἐνὶ μέλας κισσός, ἐνὶ ἀμπέλός ἀ γλυκύκαρτος·  
 Ἐνὶ ψυχρὸν ὕδωρ, τὸ μοι ἀ πολυδένδρεος Αἰτνῆς  
 Λευκῆς ἐκ χιονός, ποτὶν ἀμβροσίον, προΐητι.  
 Τίς κεν ταῦδε θαλάσσαν ἔχειν ἢ κυμαθ' ἔλειτο;  
 Αἱ δὲ τοι αὐτὸς ἐγὼ δοκέω λασκώτερος ἡμέας,  
 50 Ἐπὶ δρυὸς ξύλα μοι, καὶ ὑπὸ σποδῷ ἀκαμάτων πυρ·  
 Καρμένιος δ' ὑπὸ τευ καὶ ταν ψυχῇ ἀνεχόμεναι,  
 Καὶ τὸν ἐν ὀφθαλμοῖς, τῷ μοι γλυκερώτερον οὐδεν.  
 Ὡ μοι ὅτ' οὐκ ἐτίκει μ' ἁματιὴ βραγυχί' ἐχούτα,  
 Ὡς κατέδον ποτὶ τιν, καὶ ταν χεῖρα τευ ἐφίλατα,  
 Αἱ μὴ τὸ εἶδος λῆς ἐφέρον δέ τοι ἢ κρίνα λευκά,  
 Ἡ μακρὸν ἄπαλιν, ἐρυθρὰ πλαταγώνι ἐχούσαν·  
 Ἀλλὰ τὰ μὲν θέρους, τὰ δὲ γυμνασίῃ ἐν χειμῶνι·  
 Ὡς οὐκ ἂν τοι ταῦτα φέρειν ἅμα πάντ' ἐδυνασθῇ.  
 Νῦν μὲν ὦ κορίσιον, νῦν αὐτοῖσι νεν γέ μαθεύμας,  
 60 Αἰκά τις σὺν γαῖ' ἡλίων ξένος ὠδ' ἀφικνίται,  
 Ὡς κεν ἴδω τι ποθ' ἄδω κατοικεῖν τὸν βυθὸν ὑμῖν.  
 Ἐξέθοις Γαλατεῖα, καὶ ἐξέθοισα λαθιοῖο,  
 Ὡς περ ἐγὼ νῦν ὠδὲ καθήμενος, σικαδ' ἀπειθεῖν  
 Ποιμαίνεῖν δ' ἐθέλεις σὺν ἐμῇ ἅμα, καὶ γὰρ ἀμελγείν,  
 Καὶ τυρόν παζῆαι, ταμίῃσι δριμύειν κνέισα.  
 Ἁματιὴ ἀδικεῖ με μόνῃ, καὶ μεμφομαι αὐτὰ.  
 Οὐδὲν παρ' ἐμὸν ὅλως ποτὶ τιν φίλον εἶπεν ὑπὲρ μεν,  
 Καὶ ταυθ', ἅμαρ ἐτ' ἅμαρ ὁρώσα με λήπτειν εόντα.  
 Φάσω ται κεφαλὰν καὶ τὼς ποδὰς ἀμφοτέρως μεν  
 70 Σφυσθεῖν, ὥς ἀνίσθῃ, εἴτ' ἐκ κήγων ἀνίσταμαι.

Ah Cyclops, Cyclops ! where's your reason fled ?  
 If with the leafy spray your lambs you fed,  
 Or ev'n wove baskets, you would seem more wise ;  
 Milk the first cow, pursue not her that flies ;  
 You'll soon, since Galatea proves unkind,  
 A sweeter, fairer Galatea find.

100

## ODE.

16. More happy than the gods is he  
 Who, soft reclining, sits by thee ;  
 His ears thy pleasing talk beguiles,  
 His eyes thy sweetly dimpled smiles.  
 This, this, alas ! alarm'd my breast,  
 And robb'd me of my golden rest :  
 While gazing on thy charms I hung,  
 My voice died faltering on my tongue.  
 With subtle flames my bosom glows,  
 Quick through each vein the poison flows,  
 Dark dimming mists my eyes surround,  
 My ears with hollow murmurs found.  
 My limbs with dewy chillness freeze,  
 On my whole frame pale tremblings seize,  
 And losing colour, sense and breath,  
 I seem quite languishing to death.

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ANDROMACHE dissuading HECTOR from battle.

17. Too daring prince ! ah, whither dost thou run,  
 Ah ! too neglectful of thy wife and son !  
 And think'st thou not how wretched we shall be,  
 A widow I, an helpless orphan he !  
 For sure such courage length of life denies,  
 And thou must fall thy virtue's sacrifice.  
 Greece in her single heroes strove in vain,  
 Now hosts oppose thee, and thou must be slain.  
 O grant me, gods ! ere Hector meets his doom,  
 All I can ask of heaven, an early tomb !

10



Ω Κυκλωψ, Κυκλωψ, πρὸς τὰς φρεῖας ἐκτετοταται ;  
 Αἰκ' ἐθὼν ταλαρῶς τε πλέκεις, καὶ θαλλὸν ἀμύσσας  
 Τὸς ἀρῆσσι φεροῖς, τάχα κεν πολὺ μάλλον ἐχοῖς τούτῳ.  
 Τὰν παρῆσαι ἀμείλγῃ· τί τὸν φεύγοντα δῖωκεις ;  
 Εὐρήσεις Γαλατῆαν ἰσῶς καὶ καλλίον' ἄλλαν. Theocr.

## ÆOLIC.

16. Φαίνεται μοι κηὸς ἴσος Ἰερίσῃ  
 Ἑρμείῳ ὄνῃ, ὅστις ἐναντίος τοι  
 Ἰσθάνει, καὶ πλασίον ἀδύ φωνεῖ-  
 -τας ὑπάκουει.

Καὶ γελαῖς δ' ἡμεροῖεν το μοι μάτ  
 Καρδίαν ἐν στήθεσιν ἐπτοάσεν.  
 Ὡς γὰρ εἶδω σε, βροχέως με φωνάς  
 Οὐδὲν ἐθ' ἵκει.

Ἀλλὰ καμμέν γλώσσ' εἶγε, ἀνδρὲς λεπτὸν  
 Αὐτὶκα χρεὶ τὸν ὑποδεδρομακέν  
 Οππατέσσι δ' οὐδὲν ὀρημί, βομβεύς  
 ἐν δ' ἀκοῇ μοι,

Καδδ' ἰδρὸς ψυχρὸς χεῖται, τρόμος δέ  
 Πάσαν αὖρει, χλωρότερα δὲ ποῖας  
 Ἐμμι' τιθῆακην δ' ὀλίγω, ἴδμευσα  
 Φαίνομαι ἀπτοῦς. Sappho.

## THE LANGUAGE OF HOMER.

17. Δαίμονες, φθίτει σε το σὸν μένος, οὐδ' ἐλεᾷς  
 Παιδα τε ἠπτιάχον, καὶ ἐμ' ἀμμορόν, ἢ τάχα χηρῇ  
 Σὺν ἐσθμα· τάχα γὰρ σε κατακτανέουσιν Ἀχαιοί,  
 Πᾶντες ἐφορμηθέντες· ἐμοὶ δὲ κεν κέρδιον εἴη  
 Σὺν ἀφάρκτευσσιν χθονὶ δυμνέει· σὺ γὰρ εἶ' ἄλλη

So shall my days in one sad tenor run,  
 And end with sorrows as they first begun.  
 No parent now remains my grief to share,  
 No father's aid, no mother's tender care.  
 The fierce Achilles wrapt our walls in fire !  
 Laid Thebe waste, and slew my warlike fire.  
 His fate compassion in the victor bred,  
 Stern as he was, he yet rever'd the dead :  
 His radiant arms preserv'd from hostile spoil,  
 And laid him decent on the funeral pile :  
 Then rais'd a mountain where his bones were burn'd :  
 The mountain nymphs the rural tomb adorn'd,  
 Jove's sylvan daughters bade their elms bestow  
 A barren shade, and in his honour grow.

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By the same arm my seven brave brothers fell ;  
 In one sad day beheld the gates of hell :  
 While the fat herds and snowy flocks they fed ;  
 Amid their fields the hapless heroes bled !  
 My mother liv'd to bear the victor's bands,  
 The queen of Hyppoplacia's sylvan lands :  
 Redeem'd too late, she scarce beheld again  
 Her pleasing empire and her native plain,  
 When, ah ! oppress'd by life-consuming woe,  
 She fell a victim to Diana's bow.

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Yet, while my Hector still survives, I see  
 My father, mother, brethren, all, in thee :  
 Alas ! my parents, brothers, kindred, all  
 Once more will perish, if my Hector fall.  
 Thy wife, thy infant, in thy danger share :  
 Oh prove a husband's and a father's care !  
 That quarter most the skilful Greeks annoy,  
 Where yon wild fig-tree joins the walls of Troy :  
 Thou from this tower defend th' important post ;  
 There Agamemnon points his dreadful host.  
 That pass Tydides, Ajax, strive to gain,  
 And there the vengeful Spartan fires his train.  
 Thrice our bold foes the fierce attack have given,  
 Or led by hopes, or dictated from Heaven.

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ἔσται θαλάττη, εἴποι ἂν σὺ γέ ποτ' ἔμην ἐπιστῆς,  
 Ἀλλ' ἀχέ· οὐδὲ μοι ἐστὶ πατὴρ καὶ ποτὶα μητὴρ.  
 Ἦτοι γὰρ πατὴρ, ἄμ' οὐκ ἀπέκτανε διὸς Ἀχιλλεύς,  
 Ἐκ δὲ πολλὴν πέρσεν Κιλικῶν εὐ κατετάσσαν,  
 Θύβην ὤψιτο λόν· κατὰ δ' ἔκτανεν Ἡτιάννα,  
 Οὐδὲ μὴ ἐξενάριξε· σέβαστα γὰρ τὸ γέ θυμῷ·  
 Ἀλλ' ἀρὰ μὴν κατέκρε συν εἴτεσι δαδ' ἀλεσίσι,  
 Ἦδ' ἐπὶ σῆμ' ἔχεν· περὶ δὲ πτελέας ἐφυτεύσαν  
 Νύμφαι Ὀρεστιάδης, κούραι Διὸς ἀγχιόχοιο.  
 Οἱ δὲ μοι ἔττα κασιγνήτοι ἐσσι ἐν μεγάροισιν,  
 Οἱ μὲν πάντες ἰὼ κίον ἡματι αἶδος εἰσώ·  
 Πάντας γὰρ κατέπεφνε ποδάρκης διὸς Ἀχιλλεύς,  
 Βούσιν ἐπ' εἰλιτοδεσσι καὶ ἀργεῖης οἴεσσι.  
 Μητέρα δ', ἣ βυτίκευεν Ὑποπλάκῳ ὕληεσσι,  
 Τὴν εἴπει ἀρ' αὖθ' ἠγάγ' ἄμ' ἀλλοῖσι κτεάτεσσιν  
 Ἀΐ· ὅγε τὴν ἀπέλυσε, λαβὼν ἀπέρεισ' ἀπονα·  
 Πατὴρ δ' ἐν μεγάροισι, βαλ' Ἀρτεμῖς, ἰσχεύετο.  
 Ἐκτορ, ἀτὰρ σὺ μοι ἐσσι πατὴρ καὶ ποτὶα μητὴρ,  
 Ἦδε κασιγνήτος, σὺ δὲ μοι θαλὲρος παρακοίτης.  
 Ἀλλ' ἀγέ νῦν ἐλίσαιρε, καὶ αὐτοῦ μὲν ἐπὶ πύργῳ,  
 Μὴ παῖδ' ὀφραϊκεῖν θείης, χερσὶν τε γυναικῶ·  
 Λαόν δὲ στήσεν παρ' ἐρινεον, ἐνθα μάλιστα  
 Ἀμύκτας ἐστὶ πόλις, καὶ ἐπιδόρμον ἐπλετο τείχος·  
 Τρεῖς γὰρ τῇ γ' ἐλθόντες ἐπειρήσασθ' οἱ ἀρίστοι,  
 Ἀμφ' Αἰάντε δύω, καὶ ἀγακλυτὸν Ἰδομενεά,  
 Ἦδ' ἀμφ' Ἀτρεΐδης, καὶ Τυδεὸς ἀλκίμον υἱόν·

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Let others in the field their arms employ,  
But stay my Hector here, and guard his Troy.

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18. But springing back, he stood before his horses and chariot.

He depending on his beauty.

From Erebus the cruel fury heard.

Dardanian Priam, in counsel equal to the gods.

To boast to vanquish me with mighty force.

With tears his eyes were filled.

The hunter wounded him, when springing from his den.

He fights assisted by the gods.

To the splendid walls of Troy.

Observing when the Grecians would rush from the ships.

He sent another arrow from the string,

19. This, thou knowest, I led, a bee, they would be,  
having known, I sung, of a king, I have come, thou shalt  
see, he would strike, now, I was able, I have received, I  
have seen, having lost.

20. To whomsoever, of a hare, it has been decreed,  
of a serpent, more, to-day, to take courage, this, I have  
assembled, let them strike, I would love, with, a sea, he  
would enrich.

21. Being, he seemed, of myself, of muses, to words,  
we will strike, thou striketh thyself, of death, they have  
been loved, to place, an army, himself or herself, of these,  
them, holy, for, to them.

Ἦτον τις σφιν εἰσπε δίοτροπιων εὐ εἰδως,  
 Ἦ νυ καὶ αὐτῶν θυμὸς ἐποτρυνε καὶ ἀνωγει.

### THE IONIC PARAGOGUE OF ΦΙ AND ΦΗ.

18. Ἀλλ' αὐτοχωρήσας προσθ' ἵπποισι καὶ ὀχεσφιν ἐστῆ.

——— Ὅ δ' ἀγλαῆφι πεποιθως.

Ἐκλινεῖ εἰς Ἐρέβουσφιν, ἀμειλιχον ἦτορ ἐχουσα.

Δαρδανίδης Πριάμος, θεοφιν μισθῶρ ἀταλάντος.

Εὐχεσθαί με νικῆσαι κρατερῆφι βίηφι.

——— Τῷ δὲ οἱ εἴσε, δακρυοφιν πλησθην.

——— Τον τ' εἰς εὐνῆφι θορόντα, θηρητήρ ἐτυχισέ βασιλῆα.

——— Ἐκ θεοφιν πολεμίζει.

——— Κατὰ Ἰλίοφιν κλυτὰ τεῖχια.

Διγμῆος ὅπποτε ναυφιν ἀφορμυθεὶν Ἀχαιοί.

Ἄλλοι εἶσαν ἀπὸ νευρήφιν ἱαλλεῖ. Hom.

### COMMON GREEK to be rendered into ATTIC.

19. Ὅντος, οἶδας, ἦγον, μέλισσα, αἰσταν, εἰδικως, ἐφαλα,  
 βασιλεως, ἡλυθα, οφῆ, τυφᾶ, ἦν, ἐδοκίμη, λεληθα, ὠρακα,  
 ὡλως.

20. Ωῖτισι, λαγῶσι, μεμαρτα, σφιος, πλειων, σημερον,  
 θάρτειν, τούτων, κηρυκα, τυφάτωσαι, φιλοίμι, σὺν, θαλασσα,  
 πλουτοί.

### COMMON GREEK to be rendered into IONIC.

21. Οὐσα, ἰδοκα, ἐμῶν, μουσαν, λαγῶσι, τυπουμένη,  
 τυφῆ, θανάτου, πεφιλῆναι, θῆναι, σφρατῖαν, αὐτὸν-αὐτή, τού-  
 των, σφας, ἱερὸς, ἱεκα, σφισι.



22. Of thee, a brother, a contest, a wonder, self, easy,  
truth, of a king, how, they were struck, they would strike,  
themselves, they have been struck.

23. Fame, to whistle, he, I came, to be, they say,  
twenty, greatness, heaven, to strike, sweet, to, thou shalt  
receive, flesh, a shepherd, thine.

24. Of nymphs, having sat down, I, to words, laugh-  
ing, they toil, of youth, muses, a song, they laugh, when,  
foremost, where, being, we have died, I will go, of me,  
moon.

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## CHAP. LII.

PRIAM begging the body of HECTOR from ACHILLES.

I. **A**H think, thou favour'd of the powers divine!  
Think of thy father's age, and pity mine!  
In me, that father's reverend image trace,  
Those silver hairs, that venerable face;  
His trembling limbs, his helpless person, see!  
In all my equal, but in misery!  
Yet now, perhaps, some turn of human fate  
Expels him helpless from his peaceful state;  
Think, from some powerful foe thou see'st him fly,  
And beg protection with a feeble cry.

22. Σου, αδελφος, αθλος, θαυμα, αυτος, ραδιος, αληθειαν, βασιλειος, τως, ετυπτοιτο, τυπτοιτο, τετυμμενοι υσαι.

### COMMON GREEK to be rendered into DORIC.

23. Φημι, συριζειν, εκεινος, ηλθον, ειναι, φασι, εικοσι, μεγαθος, ουρατος, τυπτειν, ηδου, πρες, συ λεψη, κρεας, ποιμην, σοι.

24. Νομφων, καθισας, εγω, επετι, γελωτα, μοχθιζουσι, ηβης, μονται, αδη, γελωσι, ποτε, πρωτιστος, πη, οντα, τεθνηκαμεν, βησομκι, εμου, σεληνη.

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### CHAP. LII.

HEXAMETER VERSE reduced to prosaic order, to be returned into METRE.

1. ΜΝΗΣΑΙ σεο πατρος, Αχιλλευ επιεικελ' θεοις,  
 Τηλικου, ωσπερ εγων, επι ολω ουδα γηραος.  
 Και που μεν περναεται κεινοι αμφις εοντες  
 Τειρουσ', ουδε εστιν τις, αμυνα λειγον και αρην  
 Αλλ' κεινος γε ητει, ακουων, σθεεν ζωνοτος  
 Εν θυμω χαιρει, τ' ελπεται επι παντα τ' ηματα  
 Φιλον οφισθα υιον, ιοντα απο Τροιηθιν.

Yet still one comfort in his soul may rise ;  
 He hears his son still lives to glad his eyes ;  
 And, hearing, still may hope a better day  
 May send him thee, to chase that foe away.  
 No comfort to my griefs, no hopes, remain :  
 The best, the bravest, of my sons is slain !  
 Yet what a race ! e'er Greece to Ilion came,  
 The pledge of many a lov'd and loving dame !  
 Nineteen one mother bore—Dead, all are dead !  
 How oft, alas ! has wretched Priam bled !  
 Still one was left, their loss to recompense ;  
 His father's hope, his country's last defence.  
 Him too, thy rage has slain ! beneath thy steel,  
 Unhappy, in his country's cause he fell !

For him, through hostile camps I bend my way,  
 For him, thus prostrate at thy feet I lay ;  
 Large gifts proportion'd to thy wrath I bear ;  
 O hear the wretched, and the gods revere !

Think of thy father and this face behold !  
 See him in me, as helpless and as old !  
 Though not so wretched ; there he yields to me,  
 The first of men in sovereign misery !  
 Thus forc'd to kneel, thus groveling to embrace  
 The scourge and ruin of my realm and race :  
 Suppliant my children's murderer to implore,  
 And kiss those hands yet reeking with their gore.

### THE HONEY STEALER.

2. As Cupid, the sleight young wanton alive,  
 Of its hoard of sweet honey was robbing a hive,  
 The centinel bee buzz'd with anger and grief,  
 And darted his sting in the hand of the thief.  
 He sobb'd, blew his fingers, stamp'd hard on the ground,  
 And, leaping in anguish, show'd Venus the wound ;  
 Then began in a sorrowful tone to complain,  
 'That an insect so little should cause so great pain.

Αὐτὰρ παναπότμος ἐγώ, κτεῖ ἀρίστους υἱὰς τέκον  
 Ἐν εὐρείῃ Τροίῃ, δ' οὐτινα τῶν λείβεσθαι φημι.  
 Ἦσαν μοι πενήκοντα, ὅτ' υἱὸς Ἀχαιῶν ἦλυθον·  
 Ἐπτακαδέκα μοι μὲν ἦσαν, ἐκ ἡς ἰήδους,  
 Τούς δ' ἄλλους γυναικὲς ἐτίκτον μοι ἐν μεγάροισι.  
 Τῶν μὲν Ἀρὴς Δούρος ὑποέλυσεν πολλῶν γούνατ'·  
 Ὅς δὲ οἶός μοι ἐνν, δέ εἰρυτο ἀστυ καὶ αὐτοὺς,  
 Τὸν σὺ κτείνῃς πρῶτον, ἀμυνομένον πατρὸς περὶ,  
 Ἐκτορά· εἰνέχ' τοῦ νῦν ἱκάνω Ἀχαιῶν ἦσας,  
 Παρὰ σείο λυτομένους, φέρω δ' ἀτερεῖσι· αἰτοῖκα.  
 Ἀλλ' ὅπως ἀδείο, αὐτοὶ τ' ἐλεῖπον, Ἀχιλεῦ,  
 Σοὺ μνηστῆμενος πατρός· ἐγὼ δ' ἐλεῖνοτερος περ,  
 Ἐτλην δ', οἷ' τις οὐπώ αἶστος ἐπιχθονίος βροτός,  
 Ὁρεγέσθαι στόμα ποτὶ χεῖρ' παρδοφορέω ἀνδρός.

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2. Τὸν Ἐρῶτα ποτ' κλέπταν κακὰ μέλισσα κίττασε,  
 Συλευμένη κίρην ἐκ σιμβλῶν· ἀκρὰ δὲ χεῖρας  
 Δακτυλὰ ὑπερῆξεν παρθ'· ὃ δ' ἀλγύει, καὶ ἐρυσσῇ χεῖρ'  
 Καὶ ἐπάταξε τὰν γὰν, καὶ ἄλατο· τὰδ' Ἀφροδίτῃ  
 Τὰν οἶδεναι δαΐζει, καὶ ριμφετο ὅττιγε τυτθὸν  
 Θύρειν μέλισσα ἐπὶ, καὶ ἄλκινα ποιεῖ τραυμάτα.

E b

Venus smiling, her son in such taking to see,  
 Said, "Cupid, you put me in mind of a bee;  
 "You're just such a busy, diminutive thing,  
 "Yet you make woeful wounds with a desperate sting."

### BATTLE.

3. Forth from the portals rush th' intrepid pair,  
 Oppos'd their breasts, and stood themselves the war.  
 So two wild boars spring furious from their den,  
 Rous'd with the cries of dogs and voice of men;  
 On every side the crackling trees they tear,  
 And root the shrubs, and lay the forest bare;  
 They gnash their tusks, with fire their eye-balls roll,  
 Till some wide wound lets out their mighty soul.  
 Around their heads the whistling javelins sung,  
 With sounding strokes their brazen targets rung;  
 Fierce was the fight, while yet the Grecian powers  
 Maintain'd the walls, and mann'd the lofty towers;  
 To save their fleet, their last efforts they try,  
 And stones and darts in mingled tempests fly.

As when sharp Boreas blows abroad, and brings,  
 The dreary winter on his frozen wings;  
 Beneath the low hung clouds the sheets of snow  
 Descend, and whiten all the fields below:  
 So fast the darts on either army pour,  
 So down the rampires roll the rocky shower;  
 Heavy and thick resound the batter'd shields,  
 And the deaf echo rattles round the fields.

### MORAL SENTIMENTS.

4. Who, full of wiles, his neighbour's harm contrives,  
 False to himself, against himself he strives;  
 For he that harbours evil in his mind,  
 Will from his evil thoughts but evil find;  
 And lo! the eye of Jove, that all things knows,  
 Can, when he will, the heart of man disclose;



Γιγασσάχα μάτηρ, τυ δ' οὐκ ἔστι ἴσος μελισσάης ;  
 Χὰ τυτθὸς ἐκς μὲν, δὲ ποιεὶς τὰ τραύματα ἄλκιρα ;

3. Ἐκ δὲ τῷ αἰῶντι, μαχέσθην προσθε πυλάων,  
 Ξοικότε σιέσσιιν ἀγροτέραισι, τῷ τ' ἐν ὄρεσσιν  
 Διχατάμ ἰοῖτα κολοσυρτοὶ κυνῶν ἠδὲ ἀνδρῶν,  
 Δοχμῷ τ' αἰσσοῦντε ὕπνῃ ἀγυρτοὶ σφισιν περὶ,  
 Ἐκταμνοῦντες πρυμνῇν, ὕπαι δὲ τε κομπὸς ὁδοῦτων  
 Γίγνεται, εἰσέκε τις τε ἔληται ἐκ θυμον βαλῶν·  
 Ὡς χιλλὸς φαικὸς κομπῇ ἐπὶ στήθεσφι τῶν,  
 Βαλλομένων αἰτῇν· γὰρ ἐμαχοντο μάλα κρατέρως,  
 Πειθοῖβοτες λαοῖσιν καθυπερθε, ἠδὲ βίηφι·  
 Οἱ δ' ἀρὰ χερμαδίοισιν ἀπο εὐδμητῶν πυργῶν  
 Βαλλοῖ, σφῶν τ' αὐτῶν ἀμυνομένοι, καὶ κλισίασιν,  
 Ωκυτορῶν ἦκων τ'· νιφάδες δ' ὥς ἐράζε πίπτον,  
 Ἀς τ' ἀνέμος ζῆας, δοῖπτας σκίοεντα ἱερέα,  
 Κατεχέμεν ταρφέας ἐπὶ πολυβότειρῃ χθονί·  
 Ὡς βελέ' ἐρρέει ἐκ τῶν χεῖρων, ἦμεν Ἀχαιῶν,  
 Ἡδὴ καὶ ἐκ Τρῶων· ἀμφ' κορυθὲς δ' αὐτῶν αὖτος,  
 Βαλλομένην μυλακίσσι, ἀσπίδες καὶ ὀμφαλοέσται.

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4. Ἀνὴρ τεύχεων κακὰ ἀλλῶ τεύχεα κακὰ οἱ αὐτοὶ  
 Ἡ δὲ βουλή κακὴ κακίστη τῷ βουλευσαντί.  
 Ὀφθαλμὸς Διὸς ἴδων πάντα καὶ ἰούσας πάντα,  
 Καὶ ἰὼ ἐπιδέρεται ταδ' ἀγκ' ἐθέλητ'· οὐδὲ ἔλινθε

Open the guilty bosom all within,  
And trace the infant thoughts of future sin.

O! when I hear the upright man complain,  
And by his injuries, the judge arraign,  
If to be wicked is to find success,  
I cry, and to be just to meet distress;  
May I nor mine the righteous path pursue,  
But int'rest only ever keep in view:  
But by reflection better taught, I find  
We see the present, to the future blind.  
Trust to the will of Jove, and wait the end,  
And good shall always your good acts attend.

These doctrines, Perfes, treasure in thy heart,  
And never from the paths of justice part;  
Never by brutal violence be sway'd;  
But be the will of Jove in these obey'd.

In these the brute creation men exceed;  
They, void of reason, by each other bleed;  
While man by justice should be kept in awe,  
Justice, of nature well ordain'd the law.  
Who right espouses thro' a righteous love,  
Shall meet the bounty of the hands of Jove:  
But he that will not be by laws confin'd,  
Whom not the sacrament of oaths can bind,  
Who, with a willing soul, can justice leave,  
A wound immortal shall that man receive;  
His house's honour daily shall decline:  
Fair flourish shall the just from line to line.

O Perfes, foolish Perfes, bow thine ear,  
To the good counsels of a soul sincere.  
To wickedness the road is quickly found,  
Short is the way and on an easy ground.  
The paths of virtue must be reach'd by toil,  
Arduous and long, and on a rugged soil,  
Thorny the gate, but when the top you gain,  
Fair is the future, and the prospect plain.

Οὖν δὲ καὶ τὴν δὲ δίκην ἐργαίετο·  
 Νῦν δὲ ἐγὼ αὐτὸς μὴτ' δίκαιος ἐν ἀνθρώποισι  
 Εἴην, μὴτ' υἱὸς ἑμὸς· ἐπεὶ κακοὶ δίκαιον ἀνδρᾶ  
 Εἴμεναι, εἰ γὰρ ἀδικαίτερος ἔξῃ μείζω δίκην·  
 Ἀλλὰ αὐτὰ ταῦτ' ἰούτα τερπικέραυνον Δία τέλει.

Ω Πέρση δὲ σὺ βαλλέω ταῦτα μετὰ σπτι φρεσὶ,  
 Καὶ ἐτακτοὺς δίκας ἰὺ ἐπ' Ἀχαιο βίης δ' παμπαι·  
 Κροῖον γὰρ διατάξε τόν δὲ νόμον ἀνθρώποισι,  
 Θύρε· μὲν καὶ ἰχθυοὶ καὶ τέττινες οἰκτοῖς  
 Ἀλλήλους ἐσθῆν ἐπεὶ δίκη οὐ ἐστὶν ἐπ' αὐτοῖς·  
 Ἀνθρώποισι δ' δίκην ἔδωκε, ἡ ἀρίστη πολλῶν  
 Γίνεται γὰρ εἰ τις κ' ἐβέλῃ ἀγορεύειν τὰ δικά·  
 Γνωτῶν, Ζεὺς εὐρυοπτα δίδοι ὁλβόν τῳ μὲν τ'·  
 Ὃς δὲ κε ἔκων μαρτυρήσῃ ὁμοσσας ἐπιόρκον  
 Ψεύσεται· ἐν βλάβῃ δὲ δίκην, ἀσθὴν ἡκέστον·  
 Τῷ δὲ τ' γένει ἀμεινότερη λελίπται μετοπίσθῃ.  
 Ἀνδρὸς δ' εὐόρκου ἀμείνων γένει μετοπίσθῃ.

Νόστον ἐσθλὰ ἐρεῶ ἐγὼ σοὶ δ', Πέρση, μέγα κῆτι·  
 ἔστιν ἰαλόν καὶ ἔλκεσθαι τὴν μείτοι κακότητα  
 Ραΐδης· μὲν ολίγη ὁδὸς, καὶ μαλὰ δ' ἐγγυθί.  
 Θοὶ ἐβήκαν προπαροῖθι τῆς δ' ἀρετῆς ἰδρωτᾶ,  
 Ἀλκίχαι, δὲ σίμω μακρὸς καὶ ὀρθίος ἐπ' αὐτὴν,  
 Καὶ τὸ πρῶτον τρηχὺς· ἐπὶ δ' ἵκηται εἰς ἀκρόν.  
 Διπύτα πέλει ρηΐδι, περ εὐστα χαλεπῇ.

Far does the man all other men excel,  
 Who from his wisdom, thinks in all things well;  
 Wisely confid'ring, to himself a friend,  
 All for the present best, and for the end:  
 Nor is the man without his share of praise,  
 Who well the dictates of the wise obeys;  
 But he that is not wise himself, nor can  
 Harken to wisdom, is an useless man.

### The Song of MENALCAS and DAPHNIS.

5. *M.* Ye vales, ye streams, from source celestial sprung,  
 If e'er Menalcas sweetly pip'd, or sung;  
 Feed well my lambs, and if my Daphnis need  
 Your flow'ry herbage, let his heifers feed.

*D.* Fountains and herbs rich pasturage, if e'er  
 Sung Daphnis meet for nightingales to hear,  
 Fatten my herds; if to these meadows fair  
 Menalcas drives, O feed his fleecy care.

*M.* When here my fair one comes, spring smiles around,  
 Meads flourish, and the teats with milk abound,  
 My lambs grow fat; if she no longer stay,  
 Parch'd are the meads, the shepherd pines away.

*D.* When Milo walks, the flower-enamour'd bees  
 Work food nectareous, taller are the trees,  
 The goats bear twins; if she no longer stay,  
 The herdsman withers, and the herds decay.

*M.* O goat, the husband of the white-hair'd flock!  
 Drink at the shady fount by yonder rock;  
 'Tis there she lives; and let young Milo know,  
 Proteus fed sea-calves in the deep below.

*D.* Not Pelops' lands nor Cræsus' wealth excite  
 My wish, nor speed to match the winds in flight;  
 But in yon cave to carol with my friend,  
 And view the ocean while our flocks we tend.

*M.* To teats the drought, to birds the snare, the wind  
 To trees, and toils are fatal to the hind;

Οὕτως παρῆρτος μὲν, ὅς νοήσει πάντα αὐτῷ,  
 Φρασσάμενος τὰ κ' καὶ ἡσὶν ἀμείνω ἐπείτα τέλος κ.  
 Ἐσθλος δ' κακίως αὐὸς τίθηται εἰποντι εὐ.  
 Ὅσδε μὴδ' κε νοήσῃ αὐτῷ, μὴτ' ἀκούων ἀλλὰ  
 Βαλλήσῃ ἐν θυμῷ, ὅδ' αὐτ' ἀπὴρ ἀχρηῖος.

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# HEXAMETER and PENTAMETER.

M. Ποταμοὶ καὶ ἀγρεῖα, γένος θείου, αἱ τι Μενάλκας  
 Ὁ συρτάς προσφίλος πρὸ ποτ' μέλος ἄσσι,  
 Ἐκ τὰς ἀμίδας ψυχὰς βοσκοῖτ' ἣν δὲ εὐθὴ ποτ'  
 Δαφνὶς δαμάλας ἔχων, ἔχει μὴδὲν ἐλασσον.

A. Βοτᾶται καὶ κράναι, φυτὸν γλυκέρων, αἶπερ ὁμοῖον,  
 Δαφνὶς τοπὴν ἀνδροντὶ μοῦσιπδοι,  
 Πιᾶντε το βοῦκολιον τούτο· κῆν τι Μενάλκας  
 Ἀγαγοὶ τῆδ', χαίρων ἡμεῖς πάντα ἀφθνα.

M. Ἐὰρ πάντα, ἡμεῖς δὲ πάντα, γαλακτὸς δὲ πάντα  
 Πληθυσὶν οὐβάτα, καὶ τρέφεται τὰ νῆα,  
 Ἐθ' ἂ πακ καλά ἐπιπύσσεται αἱ δ' ἀν ἀφερπῇ,  
 Χῶ ξίρος ποιμᾶν, χαὶ βοτᾶται τινεθί.

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Δ. Ἐθ' οἷς, ἐθ' διδυματοχοὶ αἰγες, εὐθα μελίσσαι  
 Πληρουσὶν σμᾶνα, καὶ ὑψίτεραι δρυεῖ·  
 Ἐθ' Μιλῶν ὁ καλὸς ποτὴν βαίνει αἱ δ' ἀν ἀφερπῇ,  
 Χῶ βοσκῶν τὰς βῶς, χαὶ βοεῖς ἀνοτεραι.

M. Ὡ τραγε, ἀπὲρ τὰν λευκὰν αἰγᾶν, ὦ ὕλας βαθὺς  
 Μυρίον, ὦ εἶμαι ἐρίφοι δειν' ἐφ' ὕδαρ·  
 Τίνος γὰρ ἐν τῇφ' ὦ κολεῖθ', καὶ Μιλῶ λεγε,  
 Ὡς Πρωτεύς, καὶ ὦν θεός, ἡμέ φῶκας.

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Δ. Μὴ γὰρ Πειλοπὸς μοι, μὴ τάλαντα χρύσεια μοι  
 ἔμῃ ἔχει, μὴδὲ θείῃ προσθε ἀνεμῶν·  
 Ἀλλ' ἔχων τὸ ἀγκας, ἀσπᾶμαι ὑπὸ τὰ πέτρα ταδ'  
 Σύντομα μάλ' ἐσθρῶν ἐς τὰν Σικελίαν ἄλα.

M. Χείμων φέβερων μὲν κακὸν δειδρῆσι, αἰχμῶς δ' ὕδασι,  
 Ἐσταλαγὲς δ' ἐρίσιν, ἀγροτέρους δὲ, λίνα.



To man the virgin's scorn. O father Jove!  
 Thou too hast languish'd with the pains of love.

ORESTES to his Tutor.

6. Thou faithfulest of friends, and best supporter of my sinking fortunes, who daily shewest me some fresh tokens of thy affection and tenderness! As a generous courser, who, though old, loses not his courage in the greatest extremities, but kindles into his ancient fires; so you not only excite me by your counsels, but give me your example. Wherefore give earnest attention to my words, and correct me if you find I speak not to the purpose. When I came to consult the Pythian oracle, that I might learn how I could take revenge of the murderer of my father, Phœbus gave me this answer, which you shall hear. That I must steal upon him unprovided of arms or troops, and with my hands take just revenge by killing him. And since we have heard so plain an oracle, you, going when you find a favourable opportunity, may know all that passeth in the palace, that when you have seen all, you may give us a perfect account. For at this age, and after so long a time since they saw you, they will not know you, nor will they have the least suspicion of you, being thus equipped. Tell them that you are a Phocian stranger, sent by a man of Phanoteus, for he is their chief ally; and tell them, confirming it by oath, that you are sent to give an account, that Orestes died a violent death, tumbled from his chariot at the Pythian games. Be that thy tale. But I, after I have adorned my father's tomb, as Apollo commanded me, with libations and hair clipt from my head, will come hither again, bringing in my arms the brazen urn, which you know is hid hard by in a thicket, that we may more easily deceive the assassins, by bringing them the confirmation of the agreeable news, that my body is burnt and reduced to ashes. Why should it grieve me to pass for dead, since it is plain by my actions that I am alive,

Ἄνδρι δὲ πόθος ἄταλας παρθενικας· ὦ Ζεῦ, ὦ πατερ,  
 Οὐ ηἰσθήν μοιός· καὶ τὴ γυναικοφίλας.

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## IAMBIC.

6. Ὡ ἀνδρῶν προσπολῶν φιλτατ', ὡς σαφὴ μοι,  
 Φαίνεις σημεῖα γεγώς ἐθλος εἰς ἡμάς.

Ὡς περ γὰρ εὐγενὲς ἵππος καὶ γέρων ἢ,  
 Οὐκ ἀπώλειεν θυμὸν ἐν τοῖσι δεινοῖς,  
 Ἀλλ' ἴσθισιν οὖς ἐρθεῖν ὠπαιτίας δὲ σὺ,  
 Οἰτρυνεὶς τ' ἡμᾶς, καυτὸς ἔπῃ ἐν πρώτοις.

Τοιγαρὶ δηλώσω μὲν τὰ δοξαῖντα· σὺ δὲ  
 Δίδους αἴξαι ἀκοὴν τοῖς ἐμοῖς λόγοις,  
 Μεταχρυσάει, εἰ μὴ τυγχάνω τι καίρου.

Ἐγὼ γὰρ ἰκομένην ἦνιχ', τὸ πυθικόν,  
 Μαντεῖον, ὡς πατὴρ μαθοίμι ὁτῶ τροπῶ  
 Ἀρεμὴν δίκας παρὰ τῶν φοιευσάντων  
 Ὁ Φοῖβος χρεὶ τοιαυτ' μοι, ἂν ταχὺ πεύσῃ.

Αὐτὸν ἀσκεῖν στρατῶν τε καὶ ἀσπίδων  
 Κλεῖται σφαγᾶς ἐδικούς χαιρὸς δολαίσι.

Ὅτ' οὐν εἰσηκούσαμεν τοιοῦδε χρῆσμον  
 Σὺ μὲν μολῶν, ὅταν καίρος εἰσαγῇ σέ,  
 Δεσμῶν τῶνδ' ἐσὼ· τὰν τὸ δρωμένοισι θῆθι,  
 Ὅπως αὖ, εἰδώς, ἀγγεῖλῃς σαφὴ ἡμῖν.

Οὐ γὰρ μὴ σὲ γῆρα τε καὶ μακρῶ χρόνῳ  
 Γνωσ' οὐδ' ἠθισμένον ὧδ' ὑποπτευσῶσιν.

Χρῶ δὲ τοιῶδ' ὁ λόγος, ὅτι εἰ μὲν ξένος,  
 Φωκεύς, ἦ καὶ παρ' ἀνδρῶν Φαιακείας· ὁ γὰρ  
 Τυχχάει μεγίστας δαρυξέων αὐτοῖς.

Ἀγγελε, προστίθει δ' ὀρκῶ, εἴθ' οὐνεκα  
 Ορετῆς τεθνηκ' ἐξ ἀναγκῆς τύχης,

Πυθικόνειν ἀθλοῖσι, ἐκ τροχῆλατων  
 Κυλίσθεις διφρῶν ὧδ' ἵσταται ὁ μυθός.

Ἡμεῖς δὲ τυμβὸν πατρός, ὡς ἐφίετο  
 Λοιβᾶσι, καὶ χλιδᾶς κατατομοῖς, πρῶτον

Στεφάνῃς, καὶ ἀφορρὸν πάλιν ἔξομαι  
 Πρῶτον χαλκοπλάστῃ τυτάρῃ χερσὶν,

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and am about to gain immortal honour ; for I am persuaded that no unfortunate oracle can be attended with so much advantage : for I have often seen wise men falsely reported to be dead, and after, when they have returned home, they were honoured more ; so I promise myself happiness, that after I have every where spread the report of my death, I shall appear as a star to my enemies, and shall still shine. But O my father's land, and gods who there preside, receive me kindly in these enterprizes ; and thou, O my father's palace, for I come to wash away those stains by which thou art polluted, incited by the gods, fend me not away dishonoured out of the land, but greatly enriched, and possessor of the palace.

Ὅ καὶ σὺ σπῆτα κικρυμμενον ποῦ θάρτος.  
 Ὅπως κλεπτόντες λογῶ, φάτιν ἤδειαν  
 Αὐτοῖς φεροῖμιν, ὥς τοῦμοι δέμας εἴηαι,  
 Ἡδὴ φλογίστοι καὶ κατηθρακωμένοι.  
 Τί γὰρ λυπεῖ με τοῦθ', ὅταν θάνατον λογῶ,  
 Σάβω εργοσι, καὶ ἐκνεύρωμα κλεις ;  
 Οὐδὲν μετ' ῥήμα δακν κακοῖ σὺν κέρδει.  
 Ἡδὴ γὰρ πολλαὶ καὶ τοὺς σοφοὺς ἰδοὺ  
 Μάτην θνησκόντας λογῶ· ἐνθ' ὅταν δομοῖ  
 Ἐλθῶσιν, αὐθὺς πλεον ἐκτετιμηται.  
 Ὡς ἐταυχῶ καμ' ἀπὸ τῆς φήμης τῆσδε,  
 Ἐτι λαμβῶν, δίδορκοτ' ὥς ἀπύρρι ἐχθροῖς.  
 Ἀλλ' ὦ γῆ πατρίαι, Θεοὶ τ' εὐχάριοι  
 Δεξαῖθε μ' ἐτυχεύοντα ταῖς ἑδοῖς ταῖσδε,  
 Σὺ τ' ὦ θυμὰ πατρῶων· σὺ γὰρ ἐσχόμα;  
 Δικῆ ὀφειλόμενος καθάρτης πρὸς Θεῶν.  
 Καὶ μὴ μ' ἀποσβείλητε τῆσδ' ἀτιμὸν γῆς  
 Ἀλλ' ἀρχιπλοῦτοι, καὶ δομοὶ κατιστάτην.

## CHAP. LIII.

A literal translation of a Paraphrase, by Socrates, of the opposite Greek.

VENIT Chryses filiæque redemptionis pretia ferens, et supplex Achivorum, præcipue autem regum; et orabat illis quidem deos dare, capientes Trojam, ipsos etiam feruari, filiam vero sibi ipsi solvere, accipientes redemptionis pretia, et deum veritos. Talia locuto illo, alii quidem venerabantur et assentiebantur; Agamemnon vero exasperatus est, jubens nunc et abire, et rursus non venire, ne illi et sceptrum, et dei coronæ non subvenirent; prius vero quam solvi illius filiam, in Arge dixit senecturam cum se; abire autem iussit, et non irritare, ut salvus domum veniret. Senex autem audiens timebat et abiit silentio; digressus vero e castris, multa Apollini precatus est, et cognomenta dei inclamans, et in memoriam revocans et repetens, si unquam vel in templorum structuris, vel in victimarum sacrificiis gratum largitus sit, quorum tum gratia impetrabatur ulcisci Achivos suas lacrymas illius sagittis.



## CHAP. LIII.

## METAPHRASIS, or POETRY to be paraphrased in PROSE.

—Ο γὰρ ἦλθε θοᾶς ἐπιπας Ἀχαιῶν,  
 Λυτομένος τε θυγάτρα, φέρων τ' ἀπερείτι' ἀποίνα,  
 Στέμμα τ' ἔχων ἐν χερσὶν ἱκίβολον Ἀπολλωνός,  
 Χρυσῶ ἀνα σκηπτρῷ καὶ εὐίστετο πάντας Ἀχαιοὺς,  
 Ἀτρεΐδᾳ δὲ μάλιστα, δῶν κοσμητορὲ λαῶν·

Ἀτρεΐδῃ τε, καὶ ἄλλοι εὐκνημίδες Ἀχαιοί,  
 Ὑμῖν μὲν θεοὶ δόειν, Οὐλυμπία δαματ' ἐχόντες,  
 Ἐκπερσῇ Πριάμοιο πόλιν, εὐ δ' οἰκαδ' ἱκίσθαι·  
 Παιδὰ δὲ μοι λυταῖτε φίλην, τὰ δ' ἀποίνα δεχέσθαι,  
 Ἀζόμενοι Διὸς υἱὸν ἱκίβολον Ἀπολλωνα.

Εἰθ' ἄλλοι μὲν πάντες εὐευφημήσαν Ἀχαιοί,  
 Αἰδισθαι θ' ἱερὰ καὶ ἀγλαὰ δεχθαι ἀποίνα·  
 Ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι πῦδαν θυμῷ·  
 Ἀλλὰ κακῶς ἀφίει, κρατερόν δ' ἐπὶ μῦθον ἐτέλλει·

Μη σέ, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κίχηνω,  
 Ἡ νῦν δῆθουοντ', ἢ ὕστερον αὐτίς ἰόντα,  
 Μη καὶ τοὶ σὺ χραίσμῃ σκηπτρῶν, καὶ στέμμα θεοῖθ·  
 Τὴν δ' ἐγὼ οὐ λυτῶ, πρὶν μὴν καὶ γῆρας ἐπεισῖν,  
 Ἡμετέρῳ ἐν σίκῳ, ἐν Ἀργεῖ, τιλοθὶ πατρὸς,  
 Ἰστον ἐποιχομένην, καὶ ἐμον λῆχος ἀντιώσπαι·  
 Ἀλλ' ἴθι, μὴ μ' ἐρεθίζῃ σάωτερος ὥς κε νεῖαι.

Ὡς ἐφάτ'· ἐδδίσεν δ' ὁ γέρον, καὶ ἐπείθετο μῦθῳ·  
 Βῆ δ' ἄκων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης,  
 Πολλὰ δ' ἐπεὶ ἀπαυθεῖ κίων ἠραθ' ὁ γεραιός  
 Ἀπολλωνὶ ἀνακτι, τὸν ηὐχομένος τέκε Λητῶ·

Κλυθὶ μὲν, Ἀργυροτόξ', ὃς Χρυσὴν ἀμφιβεβήκας,  
 Κίλλαν τε ζάθειν, Τειρεβοῖο τε ἱφὶ ἀνασσεις,  
 Σιμυθην· εἰ ποτε τοὶ χαριέντ' ἐπὶ νηὶν ἐρεψα,  
 Ἡ εἰ δή ποτε τοὶ κατὰ πῖονα μῆρ' ἔκηα  
 Ταύρων ἢ δ' αἰγῶν, τοδὲ μοι κρήνην ἐελδῶ·  
 Τίττειν Δαναοὶ ἐμὰ δακρυὰ σοῖσι βελέσσιν.

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# KEY

TO THE

## *GREEK EXERCISES,*

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BY

REV. WM. NEILSON, D.D. M.R.I.A.

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## K E Y

TO THE

## GREEK EXERCISES.

## CHAP. I.

1. Τιμων, ασι̃-ει, ποιον, πρεσβεις, -ως, βουσι, λευσι, πισιν, περατι -αι̃ -α, φειδεις, -ως. Θωμα. Ατρεΐδα, Πυθαγορου.
2. Ορεα-η, ανεμοιν, τοξα, ημερας, Ερμεα-η, ημερα, αδελφω, σωτηρος, γυναι, Δι̃, βιον, μυσων.
3. Δειδρος, ανερ, Δημοθεμος-ως, Λητοι̃-αι, φρασεις-ως. πατρι-τρι, βασιλευ, ποιητου, μυ̃, περατος-ας-ως, παρθενους, φιλιαν.
4. Βημασι, ληση-α, γαυν, ανδρασι, ανακτος, λεβητας, νοου-του, ρας-ως, θυγατρασι, ποιμεσι, ροι-ουν, μερεα-η.
5. Εθνηςι, πωεις, ιερεα, ιχθυν, ποσι̃-ει, εαρος-ηρος, ποσι, Εκτορ, Αιαν, κορακα, τειχεος-ως, δρακειτε.
6. Ανθρωποιν, κλιλαπα, πατερα, πολεις-εις, Αραβες, σφι, πατρατι, κτεα, λεοντες, τειχεα-η, βοτρως-ως, χειμωνα.
7. Κυνες-κυνης, αμπελω, θαλασσαν-λατταν, συ, στρατευματος, κεραι, μητερος τρος, βασιλεας εις, λαυν, χαριν, κεαρι-κηρι, παι.
8. Μητερα, δρυ̃, Σιμοσι, γιγαντα, δυταμεις-ως, μελιτι, σρηθις, ηρωων, ρεδα, ηλη, Σκυθα, ριτορσι.



9. Ορνίτι, λεοντοιν, στέω-τω χρεα-χρεα, Ἡρακλεες-λεις, ὕιες-εις, επεος-ους, νομευσι, ασεος, οφιας-ις, ποδος, γαστηρι.

10. Οδοντες, Ποσειδον, πατρασι, γαστερα, σωμασι, τιμας, κτωπα, σινηπιϊ-πι, πελεκεος, φειδοα-ω. νεοτιτος, θυρων.

11. Πηλειδου, πιδακα, φιλοτιτος, Φοιβω, γαμοι, κεφαλα, βοωγ, θεραποντες, νυκτα, κρατει-ει, ιπποιν, λιμενα.

12. Σπαρτης, ελκεος-ους, κρητηρα, πολεσι, αιδοϊ-οι, σοματε, ἔρμινευ, ταφρους, αρετας, χερσιν. μυριασι, πληθυν.

13. Αιθερα, ορματε. ρηγμινα, ανθεα-η, φρεατι, ετεων-των, ὕδατος, θεα-η, Τρωες, Ἑλλαδα, κριτα, τριποδος.

14. Κτεατα, αλα, πατριδες, σφρυες-υς, γονατα, Ιησου, μαθηται, δορατος, βασιλειαν, τοκεες-εις, Ατλαντος, γελωτα.

## CHAP. II.

1. ΤΙΩ, πυπτεις, λεγει, γραφετον, διδοτον, στέλλομεν, φερετε, εθελουσι.

2. Εφερον, ειδες, επεμπε, ευελων, ετρεχομεν, ενομιζετε.

3. Ελασετον, φισουσι, ακολουθισω, καλεσεις, πονησετε.

4. Πραγω, ταφει, ταμειτε, τυπειτον.

5. Εθαυμασα, εδωκαν, ετραξε, εθηκας, εμεινατην, ευγραφαμεν.

6. Ηλθον, ευρον, ευπομεν, εδοτην.

7. Εωρακα, τετυχηκαμεν, λελεχατον, τετιμηκε, πεπονηκαμεν.

8. Ευεγραφειν, ευγνωκειτον, επεποιηκεις, ετετυφεισαν.

9. Ησαι, ικεται, τρεπονται.

10. Ηρχομην, εβλαπτεσθε. ισταντο.

11. Παρασκευαση, δεξομεθα, γνωσομαι, ληψεσθε.

12. Τυτεισθον, πιεται, τραπουμαι.

13. Επαυσατο, ετραξασθην, ετειναμην.

14. Εδομεθον, ευεγοντο, εθετο.

15. Πεπονθα, τετυπαμεν, πεποιθας, πεφυγε.

16. Ελελοιπει, ηκοειν, ηλυθεισαν.

17. Ονομάζεται, τρεφομεν, θαυμάζονται.

18. Ετυπώσιν, παρεσκευάζοντο, εγγραφeto.

19. Κολασθῆναι, λειφθῆν, σφαλθῆσεται.

20. Τυπῆσθε, απαλλαγῆσεται.

21. Ελεχθῆ, ἐυρεθῆμεν, ἐφιληθῆτε.

22. Εταφῆ, ἐφανίσαν, ἐσταλῆν.

23. Πέτρακται, τετυμμενῶ εἰσι, πεφιλημένα.

24. Ετεβραμῆν, ἐκεκρίτο.

25. Τεθαφεται.

26. Προκαλεῖτο, εὔχεα, ποιῆν, αἰσθόμενος, πέμπης, πορῶ-  
εσθαι, ἐμεμφετο, φυλάσσειν, ἐμαίνατε, ἐισθῆκε, ποδῆτο, καταβέβη-  
κως, ὄρων, ἐλαβε, δούαι, γενομαι.

27. Αφορισάμεν, ὡσι, ἠρεσθῆν, ἐφορμήσωσι, λαμβάνοιτο, ἐξ-  
εργασίαι, δοξάιμι, ἐύρισαν, πέτοιθε, συντεθείκως, παρειακαται,  
δυνασθαι, ἐκπληξαι, ἀνεγνωκως.

28. Κεχρηνται, ἐπαχελθεν, ἀπεθανον, νομίζεν, ἐπιτιμῆσαι,  
ἡμαρτηκεναι, ἐθαφε, οἰσθε, ἀφικομεθα, ἠδίκηνται, ὦντο, ἀκουσα-  
τε, ἐδείχεν.

29. Εχους, οἰχεσθαι, σφαλῶσι, ἠνιωτο, ἐλπίτας, ἀποσπασθῆ-  
σεσθαι, μάθαι, ἐπίθης, ἐνικήκως, εοικεναι, ἐθεασῶ, ἐρραγῆσαν, ἐκα-  
σας, δειπτε, βιωσθε, βοισαίμι, ἀρεσκονται.

30. Βεβλαφθῆ, τιμῶ, δούται, τρέψωσι, κώλσει, ὠπται,  
συγχευσι, γεγενῆναι, ἀρχῆτο, ἐσθ, διατεταχασι, λυπήθηται.

31. Ουδεν ἐγένετο, ὁ Ἰωάννης ἀπεκρίθη, οὐκ ὑμεῖς λέγετε ὅτι  
τέτραμῆνον ἐστὶ, καὶ ὁ θερισμὸς ἐρχεται ; Ἰησοῦς ἐμαρτυρῆσε, Κυ-  
ρος ἐδείξατο, ἀπῆλθεν οὖν ὁ ἀνθρώπος.

32. Φιλίππος τεθῆκε, Χρυσάπτας ἀνέστη καὶ ἐλεξεν ὧδε, καιρὸς  
ἐστὶ, ἀνθρώπος φιλήσει, ἡ Πανθῆα πέμψασα εἶπε, μὴ λυτοῦ, ὦ Κυ-  
ρε, ὅτι Ἀράσπας οἰχεται.

33. Εφίλων, εἰδικα, ἐύριτες, γραφουσι, πέπτωκα, ἐβῆ, δειδρα-  
μῆκας, δειδῆ, ἰκομεθα, καθέδομαι, ἐσμαι, ἐμαχέσατο, ἐλαβετο,  
θνήσκοντα, ἀπλωθῆ, καυθῆσθ, ἐτληγῆν, μεμαχημαι, μεγαλυνθῆτε-  
ται.

34. Νόμος ἐστὶ, χρεῖος δοκῆ, γνωσκουτὶν οἱ ἀνθρώποι, ὁ υἱὸς  
ἀποθῆσκῆ, ὁ βασιλεὺς ἐπαίξε, αἱ τρεῖς ἐγένοντο, ὁ πατὴρ ἤρχε-  
το, ὁ Θεὸς δούται, ἐρχεται οἱ μαθηταί, οἱ ποιεῖται οἰσται.

## CHAP. III.

1. ΧΡΗΣΤΟΣ ἀνὴρ, κοινὴ πόλις, τιμὴ ἡδεῖα, λυπὴ μελαινα, ἡ-  
θεὸς κακὸν, ἀνθρώπῳ ἀξίῳ, ἡμέρα ἅγια, ποιητὰ ἀθανάτε, φωνὴ ἡ-  
δεῖα, ὁμμάτε μελαίνε.

2. Γυνὴ οὐδοῖ, τυχεὶ τιμοεσσα, μάχαιράς αἱματοεσσης, ὅρῃ ὕ-  
ψηλα, ἐπὸς γλυκὺ, βίον ευδαιμονα, πασα ὁδὸς, κεράτα ἀληθῆ, κη-  
τέρειν.

3. Ἀνὴρ μείζων, πολὺν πλοῦτον, σοφίᾳ θαυμάσιότατη, γιγαντι  
φοβερωτέρῳ, παρθένος χαριεσίᾳ, θεοὶ μακαρεῖς, ἔθνος εὐνουστατόν,  
τειχὸς μελάν, ἵπποι ταχύτεροι.

4. Ονομα ἐχθιστόν, ἀνὴρ ἀμείνων, φρεὰρ βαθιστόν, πατρὶ με-  
γιστῷ. δῶν κεράτε. τριῶν ἀνθρώπων, ὥραν τρίτην πραγματος του-  
τοῦ, ναὺν ἀλλήν, βίβλιῳ ἐμῷ, γυναῖκες τινες.

5. Εἰρηνὴ ἡδεῖα· οἱ ἵπποι συμπονούντες, πρότεροι συνεστικασί-  
οι ὑπηρεταὶ ἰσομοῖροι ἦσαν· ἀνδρες φίλοι, ὃ μὲν ἀγων ἐγγυς, προσ-  
ερχονται γὰρ οἱ πολεμιοί.

6. Ευδαιμονεστερος ἀνθρώπος εἰ. τραυματῖαι δὲ πάντες ἐπεπλεον-  
τοὺς τραγικοὺς ὑποκριτὰς τουτοὺς· ἐκεῖνο ἐστὶ τὸ ἱερὸν· Ἀτρεΐδης  
πάρῳχετο γηθοσύνος.

7. Ὡςτὲ ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολὴ ἅγια, καὶ δίκαια καὶ  
ἀγαθὴ.

8. Ἀνθρώποι ἐπίσημοι, ἀμεινῆνα κερήνα, κρανίον γυναικείον, ἀλ-  
λα δογμάτα, αλυτοὶ καὶ φαῖδροι ἀνδρες, ποῖα δεσποῖνα, καλὸν καὶ  
ἀγαθὸν ἀνδρά, τὸ πλείστον μέρος, δαιμονία πολλὰ, μετῇ θαλάσῃ,  
εὐλογημένος ὁ βασιλεὺς, πρότερόν χρόνῳ, ἀνθρωπίνου εἶδους, ὀρθὸν λό-  
γον.

## CHAP. IV.

1. ΤΟΥΣ πτωχοὺς γὰρ παντοτε εἴχετε, ἐγὼ δὲ οὐ παντοτε εἶ-  
μι.

2. Ἐν ἔργῳ ἐποίησα καὶ πάντες θαυμάζετε.

3. Ἡ οὐκ οἶδατε, ὅτι ἀδικεῖ βασιλείαν οὐ κληρονομήσουσι.

4. Οἱ ἅγιοι τοῦ κόσμου κρίνουσιν.

5. Τὸν μὲν θεὸν φοβέου, τοὺς δὲ γονεὺς τιμά.

6. Μισοῖ τοὺς κολακεύοντας, ὥσπερ τοὺς ἐξαπατῶντας, ἀμφοτέ-  
ροι γὰρ πιστευθέντες τοὺς πιστεύοντας ἀδικοῦσιν.

7. Ὅτι ταῦτο οὕτως εἴχει, καὶ τὴν διαφορὰν ἴσασιν οἱ ποιῆται.

8. Λογίζεσθε δὲ ταῦτο, ὦ ἀνθρώπε, ὃ κρίνων τοὺς τὰ τοιαῦτα πράτ-  
τοντας καὶ ποίων αὐτὰ, ὅτι σὺ ἐκφύξῃ τὸ κρίμα τοῦ Θεοῦ ;

9. Οὐδὲ γὰρ ὑπόδηματα εἴχει διὰ τοῦ χαλκίᾳ, οὐδ' ὅπλα διὰ  
τοῦ σκυτεᾶ.

10. Ταῦτα δὲ οὐκ ἐγνώσαν οἱ μαθηταί.

11. Ἰπποκράτης πολλὰς νόσους ἰασάμενος, νόσησας ἀπέθανεν· οἱ  
Χαλδαῖοι πολλῶν θανάτους προηγορεύσαν, εἴτα καὶ αὐτοὺς τὸ πε-  
πραγμένον κατελάβεν· Ἀλεξάνδρος καὶ Πομπηϊὸς καὶ Γαῖος Καίσαρ ὁ-  
λὰς πόλεις ἀρδὴν τοσαύτακις ἀνέλοντες, καὶ ἐν ταρατῇ πολλὰς  
μυριάδας ἵππων καὶ πτεῖων κατακόφαντες, καὶ αὐτοὶ ποτὲ ἐξηλθόν  
τοῦ βίου.

12. Αὐτοὺς ἐκέλευον, τὰς ἀμάξας εἶχον, πεμπέουσιν ἀγγέλους,  
εἶπε ταῦτα, ἀγνοῖ ὁμηροῦς, τοὺς συμμαχοὺς ἐρβέντες, λείπειν  
μὴδεν, ἀληθὴ λέγεις, τοὺς αὐτοὺς τιμῶ, ὅς ἐγὼ ἴδω, εὐνοίαι εἶχον,  
οἶσται τοῦ νόου, ἀπιστελεῖ τοὺς ἀγγέλους, μετέβαλε τὰ σχήμα-  
τα.

## CHAP. V.

1. ΠΟΤΕΡΟΣ οὐν ὁ Νηρεὺς, καὶ ποτερός ὁ Θερσίτης οὐδέπω γὰρ τοῦτο διηλόν.

2. Κάνειν οὐδὲν ποιοῦσιν, ἀλλ' ἄρπαζουσιν, ἐπιόρκουσι, τοκογλυφουσιν, βόλοσταντουσιν.

3. Παρελθὼν τις δείξατω, ἢ ὥς οὐκ ἀληθὴ ταῦτ' ἐγὼ λέγω ἢ ὥς οἱ ἐξηπατημένοι πιστεύουσιν αὐτῷ.

4. Ναι ἦδ' ὅ γὰρ ἦν τὸ φῶς, καὶ τὸ τεθναίνει, δεινὸν καὶ φευκτέον.

5. Δέξαι με, ὦ θαλασσο, δαίνα ὡπλονθοτα.

6. Εἶπε μοι, ἐφί, ὦ δηπὸν καὶ σὺ εἰ τῶν τοιούτων ἀνθρώπων, οἱ χρησιμώτερον νομίζουσι χρήματα ἢ ἀδελφοὺς ;

7. Τὸ ἐξ ἀνθρώπων ἀπελθεῖν, εἰ μὲν θεοὶ εἰσιν, οὐδὲν δεινόν· κακὸν γὰρ σέ οὐκ ἂν περιβαλοῖεν ἢ δέ εἰ τι οὐκ εἰσιν, ἢ οὐ μέλει αὐτοῖς τῶν ἀνθρώπων, τί μοι ζῆν ἐν κόσμῳ κενῷ θεῶν, ἢ προνοίας κενῷ ;

8. Τὸν Οὐδῖπὸν καὶ τοὺς μετ' ἐκείνου ἐκπεσόντας ὑπέδειξαμένα, καὶ ἕτερα πολλὰ ἡμῖν ὑπάρχει φιλικτῶν καὶ ἐνδοξά πρὸς Θεβαίους.

9. Ὑδὼρ μὲν γίνεσθαι, ὦ Πρωτεύ, οὐκ ἀπιθανόν, ἐναλίον γε οἷόν· καὶ ἐς λεόντα ὅτετε ἀλλαγῆς, ὅμως οὐδὲ τοῦτο ἐξὼ πίστεως. Εἰ δέ καὶ πῦρ γίνεσθαι δυνατόν, ἐν τῇ θαλάτῃ οἰκοντά, τοῦτο παντὶ θαυμάζω καὶ ἀπιστῶ.

10. Ἀφ' ὧν ἡμῖν τ' ἀγαθὰ, σχεδὸν ἀπ' αὐτῶν τούτων καὶ τὰ κακά γεννασθαι φίλει.

11. Εγὼ ἄ ἔωρακα παρὰ τῷ πατρὶ μου, ταῦτα λαλῶ καὶ ὑμεῖς οὐκ ἄ ἔωρακατε παρὰ τῷ πατρὶ ὑμῶν, ταῦτα ποιεῖτε.

12. Νη Δία καὶ πολλὰ, ἀλλ' οὐ θεμὶς ἐκφέρειν αὐτὰ πρὸς ἅπαντας, οὐδὲ τὰ ἀπορρήτα ἐξαγορεύειν.

13. Τὸ μὲν οὐν, ὦ ἄνδρες Ἀθηναῖοι, τὴν Φιλίππου ῥῶμην διεξιέναι, καὶ διὰ τούτων τῶν λόγων, πρὸς τρεῖς τὰ δεόντα ποιεῖν ὑμᾶς, οὐχὶ καλῶς εἶχεν ἡγοῦμαι.

14. Κακούργωτάτον ἐστὶ, μὴ μόνον τὸν οἶκον τοῦ ἑαυτοῦ φθεῖρειν, ἀλλὰ καὶ τὸ σῶμα, καὶ τὴν ψυχὴν.

15. Οὗτοι λέγουσι μὲν πολλὰ καὶ καλά, ἴσασι δὲ οὐδεν.



## CHAP. VI.

1. ΕΠΕΜΕΛΕΤΟ δὲ καὶ ὁ Κυριος, ὅπως μηποτε ἀνδρατοι γε-  
γομενοι εισιοιεν.

2. Τι οὐκ ἂν τις ἐτι λέγει, ὅποτε οἱ τιλικουτοι φιλοζωει εἰσιν ;

3. Εἰ γὰρ γενοιτο, εφη ὁ Αἰρατωας, ὁ τι ἐγὼ ἂν γιναιμι χρη-  
σιμος.

4. Γορδιανος περὶ ἐτη που γεγονας τριτκαίδεκα αυτοκρατωρ ἀν-  
εδειχθη.

5. Τοιουτος γινου περὶ τοὺς γονεις ἵκως ἀν εὐξαις περὶ σαυτου  
γινεσθαι τοὺς σαυτου παιδας.

6. Οὐκ εἰμι ἐλευθερος ; οὐκ εἰμι ἀποστολος ; ουχι Ἰησουν τοι  
Κυριον ἡμων ἔαυακα ; εἰ ἀλλοις οὐκ εἰμι ἀποστολος, ἀλλὰ γε ὑμῖν  
εἰμι ἢ γὰρ σφραγίς τις ἐμῆς ἀποστόλης ὑμεῖς ἐστε οὐ το ἔργον μοι  
ὑμεῖς ἐστε ἐν Κυρίῳ ;

7. Ἡδὴ δὲ τοις τοιουτοις παρεπέτα, τοὺς βαδίζουσι ἐπὶ πράξ-  
εις τινας, τίθεσθαι πρὸ οφθαλμων τοὺς οὐτας ἀγαθοὺς ἢ γεγενημενους  
καὶ δικάσεισθαι, τι δ' ἂν ἐπράξεν ἐν ταύτῳ Πλάταν, τι δ' αἰ εἶπει Ε-  
παμινωνιδας, ποιος δ' ἂν ᾤβη Λυκουργος ἢ Αἰγισιλαιος.

8. Καὶ τότε παῖτα ἐκεῖνα ἀφείκα, ἵνα μὴ διδόμενος ἐμβληθῇς,  
ὡς τὰ προβάτα.

9. Ἐπερ ἐστὶν ἰσως ἀνθρωπίνη σοφία.

10. Οὗτος ἐμὸς ἑταῖρος ἦν ἐκ νεου.

11. Οὗτος σοφωτατος ἐστι, ὅστις ἐγνώκει ὅτι ουδενος ἀξιος ἐστὶν,  
τῇ ἀληθείᾳ, πρὸς σοφίαν.

## CHAP. VII.

1. ΝΥΚΤΟΣ καὶ ἡμέρας, ἐν ταῖς ἡμέραι καὶ ἐν ταῖς νύκτασι.

2. Ὁμολογεῖτε, καὶ οὐκ ἠρηστατο.

3. Εἰπω ὅτι ἐχομεν πάντες τὰ πιστά, ἐν ταῖς ἡμετέραις ψυχαῖς,  
καὶ ἐν ταῖς ἡμετέραις χερσὶ.

4. Ὁ μὲν ληστής οὗτος Σωφράτος, ἐς τὸν Πυριφλεγέοντα ἐμβέ-  
βλησθῶν ὁ δ' ἱερογυλὸς ὑπὸ τῆς Χιμαῖρας διασπασθῆτω.

5. Τὸν πορθμεῖα τούτου, ὅς σε διεπέρασε, καὶ τὴν λίμνην, ἥδη  
ἰωρακας.

6. Τὰ τῶν ἡθῶν μὴ ἄπλα, ἀλλ' ἐπίβουλα, φυλαττέσθαι μαλλόν  
δεῖ ἢ τοὺς ἐχεῖς.

7. Εγὼ ὑμῖν πειρασομαι ἀποδείξαι, τί ποτ' ἐστὶ τούτο, ὃ ἐμοὶ  
πίπτεικε τὸ τε ὄνομα καὶ τὴν διαβολὴν.

8. Οἱ μὲν ἐγγίστα τῷ Θεῷ, καὶ περὶ αὐτὸν ἐν κυκλῷ κεκοσμημέ-  
νοι, γεωμετρά, καὶ ἀριθμητικοί, καὶ φιλοσοφοί, καὶ ἰατροί, καὶ  
αστρονομοί, καὶ γραμματικοί.

9. Ἐν τούτοις γὰρ μονοῖς ὁ λόγος τῆς σιγῆς κρείττων ἐν δὲ τοῖς  
ἄλλοις ἀμείνων σιγᾶν ἢ λέγειν.

## CHAP. VIII.

1. ΕΒΟΥΛΕΥΣΑΝΤΟ δὲ οἱ ἀρχιερεῖς, ἵνα καὶ τὸν Λαζάρου ἀ-  
ποκτείνωσι.

2. Καὶ τὴν γῆν καὶ τὴν θάλασσαν προσλάβωμεν.

3. Ἐπειδὴν ταχίστα ἀνελθῆς, ἢν ποὺ ἰδῆς Μενίππον τὸν κύνα.

4. Καὶ πρῶτα αὐτὸν, ἵνα τὸ δαίμονιον ἐκβάλῃ.

5. Ἐὰν δὲ καὶ ταῦτ' ἐθελῆς, καὶ πλουτεῖν καὶ ἀρχεῖν.

6. Ἐὰν ἢς φιλομαθής, ἐστὶ πολυμαθής.

7. Ἐνδὸν βλέπε· ἐνδὸν ἢ πηγὴ τοῦ ἀγαθοῦ, καὶ αἰεὶ ἀναβλύζειν  
δυναμένη, ἐὰν αἰεὶ σκαπτῆς.

8. Σὲ ἄλλος οὐ βλάψει, ἀν μὴ σὺ θελῆς· τότε δὲ ἐστὶ βεβλαμμέ-  
νος, ὅταν ὑπολάβῃς βλαπτέσθαι.

9. Τετυφλῶκειν αὐτῶν τοὺς ὀφθαλμούς, καὶ πεπωρωκεν αὐτῶν  
τὴν καρδίαν ἵνα μὴ ἴδωσι τοῖς ὀφθαλμοῖς, καὶ νοήσωσι τὴν καρδίαν, καὶ  
ἐπιστραφῶσι, καὶ ἰασώμαὶ αὐτούς.

10. Καὶ τὴν ψυχὴν πολλακίς ἀναγκὴ θηγεσθαι ἐν τῇ θήρᾳ, ὅταν  
τί τῶν ἀλλήλων θηρίων ἀνίστηται.

11. Εάν μη ὁ κοκκος πέσῃ ἀποθάνῃ, αὐτὸς μόνος μένει, εἰς δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει.

12. Οὐ μὴν διὰ τοῦτ' ἀμειψῶν δοξάσειν ἂν γενναίου καὶ στρατηγικοῦ ἀνδρός.

13. Κυριε, εἰ ἢς ᾤξῃ, οὐκ ἂν ἀπέθανε μὲν ὁ ἀδελφός.

14. Διότι καὶ ὁ γενομένος τοῦτο πρῶτον ἐτάξιν ἐν τῇ τῶν δικαστῶν ὄρκῳ, Ψηφισμακὰ κατὰ τοὺς νόμους· ἔκεινο γὰρ εὐ εἶδως, ὅτι, ὅταν διατηρηθῶσιν οἱ νόμοι τῇ πόλει, σώζεται καὶ ἡ δημοκρατία.

## CHAP. IX.

1. ΕΓΩ Παῦλος ὁ δεσμιός.

2. Θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ.

3. Συγγενὴς εἰμι σοι, κυῶν καὶ αὐτὸς ὢν.

4. Ὅμιρος γὰρ, μοι δοκεῖ. παραδίδους τραυμάτια θεῶν, στασεις, τιμωρίας, δακρυά, δεισμά, πάθη παμφυρτά, τοὺς μετέπι τῶν Ἰλιακῶν ἀνθρώπους, ὅσων ἐπὶ τῇ δουλείᾳ, θεοὺς πεποίηκεν, τοὺς θεοὺς δὲ, ἀνθρώπους.

5. Ἀναστὰς δὲ τις ἐκ τοῦ συνέδριου Φαρισαῖος, ὀνοματὶ Γαμαλιήλ, νομοδιδασκαλός, ἐκέλευσεν ἔξω βραχὺ τοὺς ἀνθρώπους ποιεῖν.

6. Ὦρα σοι τὸν Κροίσου παῖδα παίδευειν· ἐγὼ γὰρ καλός, καὶ αἰδρίας εἶναι βούλομαι.

7. Συγγνώμη, ὦ Αἴαν, εἰ ἀνθρώπος ὢν, ὥρεχθῃ δοξίης, ἡδίστου πραγματος, ὑπὲρ οὗ καὶ ἡμῶν ἕκαστος κινδυνεύειν ὑπομένει· ἐπεὶ καὶ ἐκρατήσῃ σε, καὶ ταῦτα παρὰ Τρωσὶ δικαστῆρας.

## CHAP. X.

1. Ὁ ΜΕΝ ἀλαζών ἐμοίγε δοκεῖ ὀνομα κεῖσθαι ἐπὶ τοῖς προσποιουμένοις καὶ πλουσιωτέροις εἶναι, ἢ ἐμοί, καὶ ἀνδρειωτέροις, καὶ ποιήσεν ἂ μὴ ἱκανοὶ εἰσιν ὑπισχνουμένοις.

2. Ὅρας ὥς οὐδενὲν κωλύει τὸν Σκυθὴν Ἀναχάρσιν καὶ θαυμάζεσθαι, τε καὶ σοφὸν ὀνομαζεσθαι.

3. Σύντομωτάτη, τε καὶ ασφαλεστάτη, καὶ καλλιστὴ ὁδός, ὃ τί (συ) ἀν βούλῃ δοκεῖν ἀγαθὸς εἶναι, τοῦτο καὶ (σε) γενέσθαι ἀγαθὸν πείρασθαι.

4. Δοκεῖ μοι, ὅφ' οὐ ἀν τις εὐ παθὼν, εἴτε φίλου εἴτε πολεμίου, μὴ πείραται χάριν ἀποδίδοναι, ἀδίκος εἶναι.

## CHAP. XI.

1. ἘΤΛΟΓΗΜΕΝΟΣ ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, ὁ βασιλεὺς τοῦ Ἰσραὴλ.

2. Νυν κρίσις ἐστὶ τοῦ κόσμου τούτου· νυν ὁ ἀρχὼν τοῦ κόσμου τούτου ἐβλήθησεται ἔξω.

3. Καὶ εὐθεὺς δῖνοι χητῆται αὐτοῦ αἱ ἀκοαί, καὶ ἐλυθὴ ὁ δεσμός τῆς γλώσσης αὐτοῦ.

4. Τοῦ κόσμου πολιτὴν ὅρας.

5. Τὰς μὲν τῶν φαύλων συνηθείας ὀλίγος χρόνος διέλυσε· τὰς δὲ τῶν σπουδαίων φιλίας, οὐδ' ἀν ὁ πάς αἰὼν ἐξάλειψεν.

6. Ὑβρίζει ἑαυτὴν ἢ τοῦ ἀνθρώπου ψυχὴ, ὅταν ὑποκρινῇται.

7. Αἱ νυκτεριναὶ φαντασίαι οὐ μόνον τῶν μεθήμερινῶν εἰσὶ συντυχίων καὶ ὁμιλιῶν ἀπιχημάτα, ἀλλὰ καὶ τῆς ῥαθυμίου συνηθείας γέννημάτα.

8. Εἰ ἐμε ἀξιούτε τ' ἀγαθὰ τὰ ἐμαυτοῦ ἀπολεῖται, ἵν' ὑμεῖς τὰ μὴ ἀγαθὰ περιποιησθε, ὁρατε ὑμεῖς πῶς ἀνίστοι ἐστε καὶ ἀγνώμονες.

9. Ὡς περ γὰρ ὅταν φεγγὺς ἐν νυκτι παρῇ, πάντων πρόσαγεται  
τα σμήματα, οὕτω καὶ τὸ Αὐτολυνκοῦ κάλλος πάντων ἐφέλκεται ο-  
φθαλμοῖς ἐφ' ἑαυτοῦ.

10. Ῥαδίως εὕρησεν τὴν διφθεράν αὐθις, καὶ τὴν δικέλλαν, ἐν τῇ  
τρύγῃ τοῦ πίθου.

11. Ἐλευθερωτὴς εἰμι τῶν ἀνθρώπων, καὶ ἰατρός τῶν παθόντων, τὸ  
δ' ὅλον, ἀληθείας καὶ παρρησίας προφητείας εἶναι βούλομαι.

12. Τῷ παραχρησμῷ πέριχαι, εἰς τὸν ἑπειτα χρόνον, ἐλπίδος  
τί εἶχον κορυφῆς, μὴδ' ἂν ὑπ' ἄλλῃ νοσημάτων ποτε ἐτι διαφθαρή-  
ναι.

13. Οὐδὲν τι χαλεποῦ πραγματος ἐπιθυμῶ, βουλομένοις γινώ-  
σκειν τι ἐστὶ νόμος.

14. Διαφέρει τὸ ὁμοίωμα τοῦ συμβόλου· καθόσον τὸ μὲν ὁμοίω-  
μα τὴν φύσιν αὐτὴν τοῦ πραγματος, κατὰ τὸ δυνατόν, ἀπεικονι-  
ζέσθαι βούλεται, καὶ οὐκ ἐστὶν ἐφ' ἡμῖν αὐτὸ μεταπλασάιν· τὸ δὲ γε  
σύμβολον τὸ ὅλον ἐφ' ἡμῖν ἔχει, ἅτε καὶ ἐκ μόνῃς ὑφιστάμενον τῆς ἡ-  
μετέρας ἐπινοίας.

15. Τὸ τέλος τραγωδίας καὶ ἱστορίας οὐ ταῦτο, ἀλλὰ τουναν-  
τίον· ἐκεῖ μὲν γὰρ δεῖ διὰ τῶν πιθανωτάτων λόγων, ἐκπληξάιν καὶ ψυ-  
χαγωγῆσαι, κατὰ τὸ παρὸν, τοὺς ἀκούοντας· ἐνθαδὲ δὲ, διὰ τῶν  
ἀληθειῶν ἐργῶν καὶ λόγων, εἰς πάντα τὸν χρόνον, διδάξαι καὶ πείσαι  
τοὺς φιλομαθοῦντας.

16. Σωκράτης καὶ Ὅμηρος καὶ Ἱπποκράτης καὶ Πλάτων, καὶ  
οἱ τούτων ἐρασταί, οὓς ἴσα καὶ τοῖς θεοῖς σέβωμεν, οἷον ὑπαρχοὶ τι-  
μῆς καὶ ὑψηλῆς τοῦ θεοῦ.

## CHAP. XII.

1. ἵνα πληρωθῇ ὁ λόγος ὃν εἶπε.

2. Ἰδὼν τὰς ἀμαζὰς, ὡς ἀπεττειλὼν Ἰωσήφ, ἀνέξωπυρξεν τὸ  
πνεῦμα Ἰακώβ τοῦ πατρὸς.

3. Σὺ δοκεῖς οὐδε πομπὴν ἰσραηλινὰν πομπότῃ, οὐδ' ὁ πάσχει  
ὁ ἐχθρὸς οὗτος εἰδέναι.



4. Ἄνθρωπος τις ἦν πλούσιος, ὃς εἶχεν οἰκονομον.
5. Τίνα χρόνον, ἢ τίνα καιρὸν τοῦ παρόντος βελτίω ζητεῖτε, ἢ ποτε ἄδει πράξετε, εἰ μὴ νυν;
6. Ὅν ἐγὼ πολλὰκις ἐσῶσα, κινδυνεύοντα κατακεκοφθᾶ ὑπὸ τῶν Φρυγῶν.
7. Ὅς ἐδωκας μοι, ἐξ αὐτῶν οὐδὲνα ἀπώλεσα.
8. Ἀκούσας τις, τῶν συνανακειμένων, τὰ ταῦτα, εἶπε· Μακάριος ὃς φαγεταί ἄρτον ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.
9. Περιττὸν τὰ ταῦτα λεγὲν πρὸς αὐτοὺς, ἅ ἴσασι.
10. Πρῶτον προσώπων ᾧ περὶ ἑαυτοῦ φράζει ὁ λεγὼν, δευτέρου ᾧ περὶ τοῦ πρὸς ὃν ὁ λόγος· τρίτον, ᾧ περὶ ἑτέρου.
11. Τοιοῦτον πῶς καὶ αἱ ὑπερβολαὶ καὶ τὰ πληθυντικά· δείξομεν δ' ἐν τοῖς ἑπείτα, τὸν κίνδυνον ὃν εἶχεν εἰκασί.
12. Ἀμφοῦ αὐτὸν δὲ ἅπαντες ἐν τάξει κεκοσμηνται, χωρὶν ἑκάστου, ἢν ἐκεῖνος ἐδωκεν, οὐκ ἀπολιπόντες.
13. Δεινὴν τίνα λεγεις τῶν ἀνθρώπων τὴν ἀβελτερίαν, οἱ τοσούτον ἐρώτα ἐρῶσιν, ὥχρου, καὶ βαρέως κτήματος.

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## CHAP. XIII.

1. ΕΓΩ ἐκ τοῦ Θεοῦ ἐξῆλθον καὶ ἤκω· σὺ γὰρ ἀπ' ἑμαυτοῦ ἐλη-  
α, ἀλλ' ἐκεῖνος με ἀπεστείλε.
2. Πρὸ τῶν ἰδίων μαχεταί.
3. Λεγει οὖν εἰς ἐκ τῶν μαθητῶν.
4. Κατελάβον ἐν τῷ ἀντρώ, ἀπο τῆς νομῆς ἀναστρέψας, πολ-  
λοὺς τινάς.
5. Ἦδονη μᾶλλον ἐν ἡρεμίᾳ εἶναι, ἢ ἐν κινήσει.
6. Καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοί, ταῖς ἐκκλησίαις τῆς Γαλα-  
τίας.
7. Ὅτε εἰς Περτὰς ἀπῆναι.
8. Εκεῖνος ἀνθρωποκτονος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ  
ἔστηκεν· ὅτι ἀλήθεια οὐκ ἐστὶν ἐν αὐτῷ.

9. Ἦσαν δὲ τινες Ἕλληνες, ἐκ τῶν ἀναβαλόντων, ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ.

10. Καλὸν, ἀντι θνήτου σώματος, ἀθανάτον δοῖαν ἀντι καταλαῖσθαι.

11. Δικαίου πολίτου κρίνω, τὴν τῶν πραγμάτων σωτηρίαν, ἀντι τῆς ἐν τῷ λεγεῖν χάριτος, αἵρεσθαι.

12. Μεγά συμβαλλεται εἰς τὸ μαθάνειν σωφρονεῖν αὐτοὺς, ὅτι καὶ τοὺς πρεσβυτέρους ὀρώσιν, ἀνα πασαν ἡμέραν, σωφρονῶς δι-αγόντας.

13. Στέμμα τ' ἔχων ἐν χερσὶν ἐκλήβολου Ἀπολλωνος,  
Χρυσῶ ἀνα σκηπτρῷ.

14. Εἰγὼ τῆς ἀπ' ἐμαυτοῦ ἀρξῶ τοῦ γένους, καὶ τὸ μὲν ἐμὸν αἶ-  
μου γένος ἀρξεται, τὸ δὲ σὸν εἰς σὲ τελευτήσει.

15. Οἱ δὲ, καὶ πυρὰν ἵσαντες, πρὸ τῶν χρωμάτων, καὶ βοθρὸν  
τίνα οὐρῶντες, καίουσιν τε ταῦτα τὰ πολυτελεῖς δέπτα, καὶ εἰς τὰ ο-  
ρυγμάτα οἶον, καὶ μελίκρατον εὐχεύουσι.

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## CHAP. XIV.

1. ΤΑΡΑΤΤΟΝΤΑΙ διὰ παντός τοῦ βίου.

2. Τὴν ὁρεῖν παντελῶς, ἐπὶ τοῦ παρόντος, ἀνελε.

3. Ἀρξάμ τοιγαροῦν ἀπο τῶν μικρῶν· μὴδέποτε ἐπὶ μὴδενος εἴ-  
πης, ὅτι ἀπώλεσα αὐτό, ἀλλ' ὅτι ἀπέδωκα.

4. Εὐγγὺς μὲν ἡ σὴ, περὶ πάντων, ληθὴ· εὐγγὺς δὲ ἡ πάντων, πε-  
ρὶ σου, ληθὴ.

5. Αὐτός περὶ τῶν ἀνθρωπείων αἰετὶ διελεγέτο· σκοπῶν, τί εὐσεβεῖς,  
τί ἀσεβεῖς· τί καλόν, τί ἀσχαρόν· τί δίκαιον, τί ἀδίκον.

6. Ἀποδύσον καὶ τούτων· ὀφεί γὰρ πολλὰ, καὶ γελοῖα, ὑπὸ τῷ  
ἱματίῳ κρυπτομένα.

7. Καὶ ἐξεπλησσόντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ἣν γὰρ διδασκῶν αὐ-  
τοὺς, ὥς ἐξουσίαν ἔχων, οὐχ ὥς οἱ γραμματεῖς.

8. Καὶ λέγει ὁ ἀρχιεπίρατης Κυρίου πρὸς Ἰησοῦν, Λύσαι τὸ ὑ-  
πόδημα τῶν ποδῶν σου· ὃ γὰρ τοπὸς, ἐφ' ᾧ περὶ ἵστηκας, ἐπ' αὐτοῦ,  
ἅγιος ἐστὶ.

9. Πεποδίσμενους έχουσι τοὺς ἵππους ἐπὶ ταῖς φατναῖς· καὶ εἰ τις ἐπ' αὐτοὺς ἰοί, ἐργὸν μὲν νυκτὸς λῦσαι ἵππους, ἐργὸν δὲ χαλινώσαι, ἐργὸν δ' ἐπιτάξαι, ἐργὸν δ' ἐπιθωρακισθαι· ἀναβάντας δ' ἐφ' ἵππων ἐλάσῃ διὰ τοῦ σφρατοπέδου παντάπασιν ἀδύνατον.

10. Ἐκάλεσεν ἐπὶ δείπνον ὁ Κυρὸς ὅλην ποτὲ τάξιν, σὺν τῷ ταξιαρχῷ.

11. Ἠλθον, οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λαζάρου ἰδῶσιν.

12. Ἐκβόηθη καὶ αὐτός, σὺν τοῖς περὶ αὐτόν.

13. Ἀλλ' οὐχὶ καὶ ὑπο γῆν, ὥς εἶπαι, καλλιστὸς ἦλθες.

14. Οἱ πολλοὶ ὕφερον διὰ τὴν ἀσθενεῖαν διεφθείροντο· καὶ διεξήκει γὰρ διὰ παντός τοῦ σώματος, ἀνῶθεν ἀρξάμενον, τὸ ἐν τῇ κεφαλῇ πρῶτον ἰδρῦθεν κακόν.

15. Εἰ ὁ Θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν;

16. Ἀτὰρ εἰπέ μοι, πῶς τὰ ὑπὲρ γῆς ἔχει, καὶ τί ποιοῦσιν ἐν τῇ πόλει.

17. Καὶ οἱ συστρατεύσαντες Δαρεῖω ἄλλοι ἐπὶ Σκυθᾶς· ὅτι ἐπὶ τούτοις ἡ πᾶσα Περσικὴ σφρατὶα ἐγένετο, διαφθεῖραι καὶ περιποιήσαι.

18. Οὐδὲν ἐτι τοιοῦτον ὁ Τιμὼν ἐργασετὰς περὶ σε, πάνυ γὰρ αὐτὸν ἡ δικελλὰ πεπαιδαγωγικῆν, ὥς χριν σε, ἀντὶ τῆς πείνης, πρὸς ἀρείσθαι.

19. Ζῆς γοῦν οὕτως, ὥς οὐδ' ἀν' εἰς δούλος ὑπο δεσποτῇ διατρωμένος μένει.

20. Εἰ δὲ ποτὲ κληθεὶς ἐθέλησεν ἐπὶ δείπνον ελθεῖν, ὁ τοῖς πλεῖστοις ἐργωδέσθαι ἐστὶ, ὥστε φυλαξάσθαι τὸ ὑπὲρ τὸν κορὸν ἐμπίπλῃσθαι, τούτῳ ῥαδίως πάνυ ἐφυλάττετο.

## CHAP. XV.

1. Τὸ ἀρεθρον μετ' ὀνοματος, καὶ ἡ ἀντωνυμία, ἀντ' ὀνοματος.

2. Δεινον ἦν, οὐ καθ' ἐν μόνον τῶν πραγμάτων.

3. Πολυ ἀπλουσίτερα καὶ εὐθυτέρα παρ' ἡμῖν ἡ ὁδὸς ἐστὶν ἐπὶ τῷ ἐμπλήσθῃν, ἢ παρ' ἡμῖν.

4. Των πλεοντων ἐν τῇ γῇ, οὐκ ἐλάττωσαν ἢ πεντακοσίαι, τρεῖς πρὸς τοὺς τριακοῦτα μόνον διώσθησαν.

5. Ὡς τὰ δύο πρὸς τὰ τέσσαρα, οὕτω καὶ τὰ τέσσαρα πρὸς ἐκ-  
τώ.

6. Τοὺς τὰ τεσσαρὰ παρὰ τὰς ὁδὸν συνθιγμένους, ἀθροίστη ποι-  
εῖν ἤγειτο.

7. Κατὰ τὰ τυχ' αὐτοῖς ἔθι, συνέβησαν, τὰς ἰσλαῖ καὶ συμ-  
κλαλαζάντες, ὤρμισαν ἐπὶ τοὺς πολεμίους.

8. Καὶ μετ' αὐτοὺς, ἡ τρίτη τάξις αἱ κατὰ τὴν ταχὺ, κα-  
τὰ μέρος μὲν, οὕτω κεκοσμηται· ταῦτα δὲ πρὸς τὸν Θεὸν ἀποβλι-  
πτῆσι, κοινῇ τῇ παρ' αὐτοῦ προδραχίᾳτι παύσονται.

9. Καὶ ἡμεῖς ἴσως ὁ Κύριος πολλοχώτερος, ὅτι μακάριζοι ὅτο  
τοῦ διδασκαλοῦ καὶ δοῖται λόγον ὡς ἐτοίμῃ, καὶ λαμβάνειν παρ' αλ-  
λων ὅποτε δικάζοι.

10. — Ἦδη δύο μὲν γενεαὶ μεροῦσι ἀνθρώπων  
Εφθιαβ', — μετὰ δὲ τριτατοῖσιν ἀνάσσειν.

11. Εγὼ δὲ πεπιστεύκως ἦκα, πρῶτον μὲν τοὺς θεοὺς, δευτέρῃ δὲ  
τοῖς νόμοις καὶ ὕμνῳ, ἡγουμένους ἀδελφαὶ παρὰ τὴν ἰσχυρίαν παρ'  
ὕμνῳ, μείζον των νόμων καὶ των δικαίων.

12. Ἐκ τούτων οὖν ἐπεβόρει τι πῆν των πρὸς τοὺς πολεμίους  
πραττεῖν.

13. Μετὰ τούτων δὲ καὶ Κύριον θεοτὴ καὶ Πρίγκιπ καὶ Διπο-  
στον.

## CHAP. XVI.

1. Ὁ ΚΟΣΜΟΣ ὀπίσω αὐτοῦ ἀπῆλθε.

2. Ὁ δὲ Κύριος ἐβούλετο καὶ αὐτὰν ἵνα αὐτὸν ἐμυστήσαν τούτῳ το  
ψήφισμα.

3. Ἐνδὸν του περιβεβαν, πῆλθος τι γυναικῶν ἦν.

4. Ἀπ' ἀρχῆς, μέχρι τούτου του μεροῦς ὁ ισχυατος ἐστὶ.

5. Αὐτὸν μὲν τρεῖς οὐκ αὖ γένετο τραγῳδία· αὐτὸν δὲ κῆρυ γέ-  
νην ἄν.

6. Μεταξὺ ἡμῶν καὶ ὕμνων.

7. Ούτε συμποσιον άνευ όμονοιας, ούτε πλουτος χωρις αρετης ήδουην εχει.

8. Πολεως το καλουμενον δη τουτο νομος, άνευ πειθους των χρωμενων, συγγραμμα εστιν αλλως κενον.

9. Τουτι το κακον ου πορρω μελαγχολιας εστι.

10. Και φωνης διχα, θαυμαζεται ποτε φιλη καθ' έαυτην ή εννοια, δι' αυτο το μεγαλοφρον.

11. Της μεγιστης πολεως Βαβυλωνος εγγυς.

12. Ό δε Γαδατας ως εγγυς ην τουτων των κωμων, πεμπει τινας προερευνησομενους.

13. Άμα δε τη έω, αφικνουνται όμως προς την θαλασσαν, και εσβαιτες ες την οδον την Ελωρινην καλουμενην, επορευοντο.

14. Γινοντες οι Αθηναιοι ότι ου λαιθανουσι, κατεθεντο παλιν, πλην τριακοσιων μαλιστα ανδρων.

15. Άνευ σου, και οικαδε απιεναι φοβουμεθα.

16. Και ό μεν Ασσυριος διωξας αχρισ ου ατφαλει φετο ειναι, απετραπετο.

17. Οι ουν Ασσυριοι, και οι συν αυτοις, επειδη εβγυς αλληλων τα στρατευματα εγιγενετο, ταφρον περιεβαλλοντο· όπερ και συν ετι οι βαρβαροι βασιλεις ποιουσιν, όποταν στρατοπεδευωνται.

18. Το μεν πρωτον ουτιν' έαυτον απεκαλει· επει δε διεφυγε, και εξω ην βελους, Οδυσσευς ονομαζεσθαι εφη.

19. Εωρων περι τοκων διαφερομενους, και επι μισθω παιδευοντας και παντα ενεκα τουτων υπομενοντας. Τους δε την δοξαν αποβαλλομενους, αυτης ενεκα παντα επιτηδευοντας.

20. Εν τω κακω, δια εικος, ανεμνησθησαν και του δε του επους, 'Ηξει Δωριακος πολεμος, και λοιμος αμ' αυτο.

21. Ορας ουν, εφη, εμπροσθε του αλσους εκεινου, τοπον τινα, ός δοκει καλος τε ειναι, και λειμωνοειδης, και φωτι πολλω παταλαμπομενος ;

22. Ευ ειριται, το μη άμα αρχη παν τελος καταφανεσθαι.

23. Άνευ τε σωμάτων ζωσι το παραπαν εις τον επετα χρονον, και εις οικησεις ετι τουτων καλλιους αφικνουνται:

24. Ουκουν επειδη άπαντων σχεδον ηδη των βιων επειραθης, και παντα οισθα, λεγοις αν ηδη σαφως, ιδια μεν τα των πλουσιων.

25. Εγω οιμαι μεν, νη τους θεους, εκεινον μεθυσιν τω μεγεθει των πεπραγμενων ου μεντοιγε, ια Δια, ουτω προαιρεισθαι πρατ-



ἵεν, ὥστε τοὺς ἀνοητοτάτους, τῶν παρ' ἡμῖν, εἶδεναι τι μελλεῖ ποι-  
εῖν ἐκεῖνος.

26. Οὐτε πολέμει τοῖς πέλαις οὐδεις, ἰοὺν ἐχὼν, ἔτεκεν αὐτοῦ  
τοῦ καταγωνισασθαι τοὺς ἀντιταττόμενους· οὐτε πλείστα πέλαιη,  
χαρὶν τοῦ περατωθῆναι μοῖον· καὶ μὴν οὐδὲ τὰς ἐμπειρίας καὶ τεχ-  
νας αὐτῆς ἕνεκα τῆς ἐπιστήμης ἀναλαμβάνει· πάντες δὲ πράττουσι  
παντα, χαρὶν τῶν ἐπιγεγομένων τοῖς ἐργοῖς ἡδewn, ἢ καλῶν, ἢ συμ-  
φερόντων.

27. Ὄρατε οἱ προεληλυθεν ἀσελγείας ἀνθρώπος, ὅς οὐδ' αἵρεσιν  
ὑμῖν δίδωσι τοῦ περατῆναι ἢ ἀγῆν ἡσυχίαν· ἀλλ' ἀπειλεῖ, καὶ λόγους  
ὑπερηφανούς, ὡς φασί, λέγει, καὶ οὐχ ὅτις τε ἐστίν, ἐχὼν ἂ κατε-  
στραπτῇ, μένει ἐν τούτων, ἀλλ' αἰ τι προσπεριβάλλεται.

28. Ὄρισατέ μοι, μέχρι πόσων ἐτῶν δεῖ νομίζειν, νεούς εἶναι τοὺς  
ἀνθρώπους.

29. Τίς γὰρ ἀνευ ταύτης μάθοι τι ἀν' ἀγαθόν;

30. Τα γέ μὴν ἱμάτια οἱ μεταβαλλόμενοι, ψυχούς καὶ θαλάπης  
ἕνεκα μεταβαλλόμεναι.

31. Καί, ἦ τὸν κύνα, ὦ ἄνδρες Ἀθηναῖοι, ἤμην ἐγὼ ἐπαθὼν τι  
τοιοῦτον.

## CHAP. XVII.

1. ΗΚΟΥΣΕ τοῦτο αὐτὸν πεποιθέναι τὸ σημεῖον.

2. Ὅ τις αὖ πάλιν, ἀγαθὸν εἶναι καὶ τὸν πλοῦτον αὐτὸν ἀπέ-  
φαινετο.

3. Ἐδῶξε κατὰ τὴν ἀξίαν ἕκαστον τιμασθαι, Κύρον δὲ τὸ κρι-  
νόντα εἶναι.

4. Πάντα ἱκανὰ προσήγον, εἰς δειπνίσαι καλῶς ἅπασαν τὴν σὺντα-  
γίαν.

5. Ἐγώ γε σέ, ἡδὴ ἐμβάλων ἐς τὸν μύλωνά, πείσω εἶναι δεσπο-  
νῆς.

6. Τῶν μὲν λόγων εἶπεν κύριος αὐτός· εἶπεν, τῶν δὲ πράξεων τὴν  
τυχὴν.

7. Εἴτα, τοιούτος ὢν, ζῆν ἠθέλεις ;
8. Τὰ περὶ τὸ σῶμα, μέχρι τῆς χρείας ψυχῆς, παραλαμβάνειν.
9. Φόβος, καὶ νόμος ἱκανὸς ἐρώτα κωλύειν.
10. Βράδυνος μὲν φίλος γίνου, γενόμενος δὲ πειρῶ διαμενεῖν· ὁμοίως γὰρ ἀσχρόν, μὴδὲν φίλον ἔχειν, καὶ πολλοὺς ἐπαφροὺς μεταλλάττειν.
11. Ἐτοιμὸς λέγειν· ἦδὲ γούν το μεμνησθαι καὶ διεξιέναι τι περὶ αὐτοῦ.
12. Καὶ ἠρξάτο πάλιν διδάσκειν πρὸς τὴν θαλασσαν· καὶ συνηχθῆναι πρὸς αὐτὸν λαὸς πολὺς· ὥστε αὐτὸν, ἐμβάντα εἰς πλοῖον, καθίσθαι ἐν τῇ θαλάσῃ, καὶ πᾶς ὁ ὄχλος πρὸς τὴν θαλασσαν ἦν.
13. Ἡ λαλία, εἰ τις αὐτὴν ὀρίζεσθαι βούλοιτο, εἴηαι ἀν δόξειεν ἀκρασία τοῦ λόγου. Ὁ δὲ λαλὸς, τοιούτος τις, ὅιος τῷ ἐντυγχάνοντι εἰπεῖν, ὅτι αὐτὸς πάντα οἶδε.
14. Ἀποστάντες τοῦ δικαστήριου, πρὸς τὸ κολαστήριον ἀφικνουμένα· ἐνθα δὲ, ὦ φίλε, πολλὰ καὶ ἐλεεῖναι ἦν ἀκουσαὶ τε καὶ ἰδεῖν.
15. Ὁ δ' εἰς τοῦτ' ὕβρεως ἐληλυθεν, ὥστ' ἐπιστελλεῖν Εὐβοεῦσιν ἠδὲ τοιαύτας ἐπιστολάς.
16. Σοφοκλῆς ἐφί, αὐτὸς μὲν οἶους δεῖ ποιεῖν, Εὐριπίδης δὲ, οἱοὶ εἰσι.
17. Κρείττον λιμὴν ἀποθανεῖν ἀλυπὸν καὶ ἀφόβον γενομένον, ἢ ζῆν ἐν ἀφθονοῖς, ταρασσομένον.
18. Καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελισασθαι με δεῖ τὴν βασιλειαν τοῦ Θεοῦ, ὅτι εἰς τοῦτο ἀπέσβ' αἶμα.
19. Καὶ ὁ Κύρος, εἴτι που, καλὸν ἰδοὶ εἰς τὴν στρατίαν, τοῦτο κτώμενος ἐδώρειτο τοῖς ἀξιώτατοῖς· νομίζων ὅ, τι καλὸν καγαθὸν ἔχοι το στρατεύμα, τοῦτοῖς ἅπασιν αὐτὸς κεκοσμηθῆναι.
20. Εἰ δὲ τίνα ἰδοίμι ἐν πυρὶ διαφθερόμενον, καὶ σβεγνυταὶ ἰκετεύοντα, πῖτ' ἢ καὶ ἐλάττω κατασβεγνυταί. Καὶ ἦν τίνα, ὁ ποταμὸς παραφέρει, ὁ δὲ, τὰς χεῖρας ὀρεγὼν ἀντιλαβεσθαι δεῖται, ἀπὲν καὶ τοῦτον, ἐπὶ κεφαλῇ πιπτόντα, ὥς μὴδὲ ἀνακυφῆναι δύνηθαι.
21. Ἐκ τοῦ Γαδάτα ἱππικοῦ, τῶν δυνατῶν τις ἀνδρῶν, ἐπεὶ ἔωρα αὐτὸν ἀφελήκοτα, ἀπὸ τοῦ Ἀσσυρίου, ἐνομιτεν εἰτι οὗτος παῖς, αὐτὸς ἀν λαβεῖν, παρὰ τοῦ Ἀσσυρίου, πάντα τὰ Γαδάτα.

22. Παρεῖν μὲν γὰρ· δὲ το ὁμοίᾳ γιγνομένην, φυλαξασθαι δὲ το ἐπιφειρόμενον ὥστε ἡ ραδίως εἴδωρεν τι, ἐν τῇ θυρᾷ ἀπείσθι, τῶν ἐν πολέμῳ παρόντων.

23. Ὅταν δὲ συγκινδυνεύσῃ φίλῳ ἢ πατρίδι, μὴ μαρτυροῦσθαι, εἰ συγκινδυνεύουσιν· καὶ γὰρ ἀνὴρ προσήτι σοὶ ὁ μακρὸς, φάσμα γιγνομένη τα ἱέρα, δηλοῖ ὅτι ὁ θάνατος σημαίνεται, ἢ τῆς ζωῆς μέρους σωματος, ἢ φύγῃ.

24. Πλάτων καὶ Γεντίλιον Ἀμελίου ἡμῶς ἀξίον εἶναι νομίζομεν ἐπισκοπεῖσθαι τα συγγραμματα. τοῦ μὲν γὰρ λοιπὸς τι τις ἀν κινεῖν οἰοῖτο δειν, ἀφ' οὗ ἐξετάζειν ἐκείνης, παρ' ὧν, ταῦτα λαβόντες, οὗτοι γεγραφασιν.

25. Παρεῖτε οὖν, ἐφ' ἐπὶ τὰς θυρας, κοσμηθεὶς τὰς στολας ταύτας, πρὶν ἢ λίσσιν ἀνατελεῖν· καὶ καθίστασθαι ὡς ἀνὴρ ἡμῶν Φερωνίας ὁ Περσὴς ἐξαγγεῖλαι παρ' ἐμῶν.

26. Καὶ ὁ μὲν τοιαυτῇ αἰτίᾳ ἐτέθηκεν, ἡκίστα δὲ ἀξίος ὧν τῶν γε ἐπ' ἐμῶν Ἑλλήνων, ἐς τοῦτο δυσόχιας ἀρκεῖσθαι.

27. Ταῦτα τα βιβλία τιμῶν, ὅταν σοὶ δοκῇ, μάλλον δὲ κομίζεσθαι. Οὐ γὰρ ἀνὰ ἀποσταλῇ, τὴν πολλὰς δεισθῆναι σοῦ, τὴν πρὸς ἡμῶς ὁδὸν τῆς ἐπερωτῆς προκρίναι· καὶ εἰ μὴ δὲ ἄλλο, τὴν τε πάλας συνήθειαν, καὶ τοῦ αἵματος, μετρίωτατον οὐκ ἔστι.

28. Ἡ δὲ βέλτερος ἐγὼ μὲν ἐκ τῶν ἑαυτοῦ σφαιρῶν καθίσω, ἡμῶς δ' ἐν ἀποκριμασθεῖς καταστῆναι βιάζομαι με, μακρὴν τοῖς σφαιρῶν ἢ γὰρ δὲ καθελκύετε.

29. Πρὸς το μετρίων δεισθῆναι πεταχόμενος οὕτως, ὥστε παντ μικρᾷ κεντρώμενος, πάντ ραδίως εἶναι ἀρκεῖται.

30. Οὐδὲ τῶς οὐκ ἐπισχετο διδασκαλίας εἶναι ταῦτα, ἀλλὰ ἐπιτίθειν ἐστὶν τῶς συνδιατρίβοντας ἑαυτοῦ, μιμνήσκοντες ἐκείνης, τῶνδε γεννησέσθαι.

31. Ὁ μὲν γὰρ Διμίας προτείνεται, φησὶν εἶναι ἐν τῇ δεξιᾷ καὶ συγγενὴς ἡμετέρος εἶναι λεγών.

32. Θεωροῦμεν ἡ, ὅπως ποτὶ ἐπιστῆθαι Ἀθηναίῳ, Σακράτην περὶ τῶς θεᾶς μὴ σωφρονεῖν.

33. Τὴν μὲν οὖν, μὴ τῶν ἐκείνης πρᾶττειν ἐθέλῃς; ὅτις ἐπὶ τὴν τῶν ἡμῶν ἐπὶ τῶν ἀκαμείας, ἀλλὰ, πρὶν ἐπὶ τῶν πρᾶττων ἐπιμνησθῆναι πρὶν μὴ πρὶν ἐθέλῃς, πρὶν δὲ διδῆναι, πρὶν μὴ.

## CHAP. XVIII.

1. Τῷ ποταμῷ ἐτι ισχυροτέρα ἐστὶν ἡ πόλις, ἢ τοῖς τειχεσι.
2. Ἦκον αὐτὸς, ἐπῳδαίς τε καὶ τελεταῖς τισὶν, ἀνοίγειν τοῦ ἁδὸς τὰς πύλας.
3. Πολλῶν ἀν οἰμαι μάλλον εὐελας, εἰ θείασω τὴν, παρ' ἡμῖν βασιλεῖας καὶ σατραπας, πτωχυνοντας παρ' αὐτοῖς.
4. Ὅμοιως αἰσχροὺς νομίζε, τῶν ἐχθρῶν νικασθαι ταῖς κακοποιῖαις, καὶ τῶν φίλων ἡττᾶσθαι ταῖς εὐεργεταῖς.
5. Πολλοῖς πρό ἡμῶν ὁ τόπος ἐξεργασταί.
6. Κατηγορεῖσι, καὶ καταμαρτυροῦσι καὶ διελεγχέουσι τὰ πεπραγμένα ἡμῖν παρα τὸν βίον.
7. Πολλὰ ὑψὶ δίχα πάθος, ὥς, πρὸς μυριοῖς ἀλλοῖς, καὶ τὰ περὶ τῆς Αἰωάδας, τῷ Ποιητῇ παρατετολμημένα.
8. Λέξει καὶ διανοίᾳ πάντας ὑπερβέβληκε.
9. Ὡς τὸ μὲν πυρὶ τῆς ἀπτοπενὸς καίει, οἱ δὲ καλοὶ καὶ τῆς ἀποθὲν θεωμένους ὑφαπτύουσιν ὥστε αἰεθῆσαι τῷ ἔρωτι.
10. Εἰ καταπολὺ τῆς τῶν προδόνων ἀρετῆς ἀπολειπομένα, λυπη μὲν ἀν εἴη κακείοις, εἰ τὶς αὐτοῖς ἐστὶν αἰσθησίς· αἰσχυνὴ δ' ἡμῖν αὐτοῖς τοσῷ δὲ μείζων, ὅσῳ καὶ τὸ γένος περιφανέστατον.
11. Ἐκεῖνα μὲν ἅπαντα νομῶ τέτακται.
12. Ἀγε τοίνυν, σκοποῦμεν τὰ ἐμοὶ πεπραγμένα πάντα καθ' ἐν ἑκάστῳ· οὕτω γὰρ διὰ μαλιστα δηλὸν ἐσται, ὃ, τί τε αὐτῶν ἀγαθὸν ἐστὶ, καὶ ὃ, τί κακόν.
13. Τὰ μέγιστα, οἷς ψυχαγωγεῖ ἡ τραγωδία, τὰ μυθὰ μέρη ἐστὶ.
14. Τὰ μὲν ἐφ' ἡμῖν ἐστὶ, φύσει, ἐλευθερά, ἀκώλυτα, ἀπαρεμποδίστα.
15. Μονοὶ, ταῖς μεγάλαις πράξεσιν, χρόνον καὶ φθόνον νικησάντες.
16. Ὁ μὲν Κυρὸς, ὥς εἶδεν, ἀναπηδίσας ἐκ τῆς ἐδρας, ὑπήντα τε αὐτῷ καὶ ἐδέξατο· οἱ δ' ἄλλοι, μὴδὲν εἰδοτες, ἐκπεπληγμένοι ἦσαν τῷ πράγματι.

17. Ἦγε τὴν παιδείαν τούτων μείζον ἀγαθὸν εἶναι τῆς ἀταξιδουσίας, ὅσω, τὰ μὲν ἄλλα μοχλῶντα ταῖτες, κερδαίνοντες, πράττειν αἴψῃ δὲ μόνῃ καὶ σφοδρῆσι τῆς ἐχούτας.

18. Οὐκ ἄξιον ἐτι ταῦτα τε τότε, παραλίπῃν ἢ τι τῶν αὐτῶν τε θεωρημένων, εἶναι δὲ παρυσυτομον.

19. Καίτοι εἴγε χρεὶ τερμαίνεισθαι τὴν τε ἰσχυρίαν πολλὰ ἐτι ἔτι, καὶ τῶ κρούει, μὴδεῖω μὲ το σφίγγει, ὥστε σταθεῖ, ἀπὸ κινεῖται ὕδρω μισαὶ νυκτὲς εἰσιν.

20. Καὶ πολλοὶ, τῆς τῶν βραχυτέρων ἔργων χύσεως στερεοῦντες, τοῖς τε χερσὶ καὶ τοῖς στομάσι αὐτῶν ἐκείνων ἠγωνίζοντο, κατασπαύτες τῆς ἀντιπαλῆς, δακνόντες, σταράζοντες, ἀπὸ καὶ τῶ μεγέθει τῶν σωμάτων πολὺ αὐτῶν ὑπερέχοντες.

21. Ἐγὼ εἶμι μὲν ὅτι τοὶ ταχὺς, οὐτὲ χερσὶν ἰσχυρὸς γ. γινώσκω δὲ, ὅτι ἐξ αὐτῶν ἐγὼ τῶ ἐμῶ σώματι ταῖσω, οὐκ αἶ κρῖθην ὅτε πρῶτος, οὐτὲ δευτέρως, εἰμὶ δὲ εὐδὲ χιλιόστος, ἰσως δὲ ὕδὲ μυριοστός.

22. Νῦν ἤμιν δεικνύεται μάχῃ, ἢ ἐγὼ ὅσω παύτως ἀνθρώπος φύσει ἐπιφάνης, ὥστε γὰρ καὶ πολλὰ ζῶα ἐπιστάται τινὰ μάχῃν ἱκανοῖς, ὕδὲ παρ' ἑὸς ἄλλῃ μαθόντα, ἢ παρὰ τῆς φύσεως· οἷον ὁ βὼς κέρατι παῖειν ὁ ἵππος, ὅτλη· ὁ κύων, στείματι ὁ καπρὸς, ὀδοντι.

23. Ὁ Κύρως, ὡς ἠκυσεν, ὅτι πρὸς τοὺς Ἰνδοὺς πύλακις δι' Χαλδαίῃς ἐπερῶντο ἀναμνησθεὶς ὅτι κλέον παρ' αὐτῶν, κατασκέφομεν, εἰς Μιδῶς τὰ αὐτῶν πράγματα, καὶ ὥχοντο πρὸς τῆς πολέμιας, ὅπως αὐ καὶ τὰ ἐκείνων κατέδωκεν, ἐβόλετο μάχῃν τοὺς Ἰνδοὺς τὰ αὐτῶν πεπραγμένα.

24. Ἐγὼ ἐκ παιδίου εὐθὺς μὲν προβάλλεσθαι ἠπιστάμην πρὸ ταύτης, ὅτῳ αὐτῇ πληγῆσθαι καὶ εἰ μὴ ἄλλο ὕδὲν εἴχην, τῶ χερσὶ προεχῶν, ἐνεποδίζον, ὁ τι ἠδυναμην, τοὺς παῖοντα.

25. Τὰ γὰρ ἄλλα ζῶα σκεῖται ἀτεχνὰ ταύτ' ἐστὶ, πλην ολίγων δὲ τῶν ἐν αὐτοῖς, ἄλλα καὶ ταῦτα φύσει μάλιστ' ἢ τεχνικῶς τεχνῶν εὐτυχικῶν.

26. Τῶν ζῶων, τὰ μὲν τῇ ἐπιθυμίᾳ τῶ φαγεῖν ἀγομένα πρὸς τὸ δόλεον, ἀλίσκεται· τὰ δὲ ποτῶ ἐνεδρεύεται.

27. Πάντων ἀποστέρησθαι λυσιπρὸν ἐστὶ καὶ χαλεπὸν ἄλλως τε, καὶ ἵπ' ἐχέειν τῶ ταύτῳ συμβαίνει· μάλιστα δὲ τῆς παρ' ὕμην



ευρείας και φιλανθρωπίας, ὅσω περ και το τυχεῖν τῶτων μεγίστον ἐστὶ.

28. Οὐ γὰρ ἀξιώμασι πολιτικαῖς, ὅδε γενεὸς ὑπεροχαῖς, ὅδε πλῆθος τῆς ἀρίστης ὁ Θεὸς εὐδοτεῖν κρίνειν.

29. Τῷ δὲ Μικῷ μὴ τις καὶ πρὸς χάριν ἐδίκασθαι δίκην.

## CHAP. XIX.

1. ΜΕΓΑΛΗΣ φύσεως ὑποφερομένης ἤδη ἰδίον ἐστίν, ἐν γὰρ, το φιλομυθον.

2. Τῶν τε ἀνθρώπων ἐγὼ σοφώτερος εἰμι.

3. Οὐκ ἐστὶ ἀναιὰς ὅδε τολμηροτέρον.

4. Εἰκος φιλοκαλον οὐτα σε, μὴδεν τῶν ἀξίων θεὰς ἢ ἀκοῆς πα-  
ραλιπεῖν.

5. Εἰκὼ ὅτι ἐξεληλυθασι μὲν σὺν ἡμῖν, οἱ μὲν καὶ βελτιονος, οἱ  
δὲ καὶ μειονος ἀξιοι.

6. Ἀπᾶς ἐστὶ λόγος ματαιος, πράξεων ἀμοιρος γενομενος.

7. Τῶν ἡδίστων ἀκασματος, ἐπαινὰς σεαυτὸς, ἀνικοῦς ἐν καὶ τῶν ἡ-  
δίστων θεαματος ἀθεατος.

8. Ὑπ' αλλοφυλὲς ἀνθρώπων ἀρχεσθαι, καὶ τῆς ἡγεμονίας ἀπο-  
στερεσθαι. ἀνάξιον νομιζουσιν εἶναι, καὶ τῆς τῶν Ἑλλήνων δοξῆς, καὶ  
τῆς τῶν προγονῶν ἀρετῆς.

9. Ἄνδρος, ἐφί, τῇ θυγατρὶ, μὴ φοβῆ ὥς ἀπορησεις, ἀξίᾳ ταυ-  
τῆς.

10. Εἰς το πειθομενους ἀνθρώπους εἶναι, ὅδε ἐστὶ ἀνυσιμώτερον, τῶ  
φρονιμώτερον δοκεῖν εἶναι τῶν ἀρχομενῶν.

11. Οὐκ ἐστὶ δαλος μείζων τῶ κυρίᾳ αὐτῆς, ὅτε ἀποσώλως μείζων  
τῶ πεμφαντος αὐτον.

12. Ποτέρον προεχῶσι οὗτοι οἱ μαθηματικοί, πρὸς το βελτιονος  
γινεσθαι τῶν ἀλλῶν ἀνθρώπων ;

13. Ἡ πῆρα σοι θερμῶν ἐσθαι μέση, ἢ ὀπισσογραφῶν βιβλίων  
καὶ οὕτως ἐχῶν, εὐδαιμονιστέρος εἶναι φησὶς τῶ μεγάλῳ βασι-  
λεῶς.

14. Εγώ μὲν ἡσυχάζομαι σοι, καὶ πολὺ ἀφωτοτέρως εἶσθαι τῶν ἰχθύων.

15. Εἰ μὲν κρείττον' εὐρίσκεις, ἐν τῷ ἀνθρώπινῳ βίῳ, δικαιοσύνης, ἀληθείας, σωφροσύνης, καὶ ἀνδρείας. ἐπ' ἐκείνο, ἐξ ἑλπίς τῆς ψυχῆς τραπομένης, τὰ ἀρίστα εὐρίσκειν ἀτολανε.

16. Βραχεία ἐστὶ συλλαβὴ ἢ ἐχέστα βραχὺ φωνεῖ ἢ βραχυνο-  
μενον, μὴ ἐπὶ τέλος λέξεως· οὕτως ὡς μετὰ ξυ αὐτῆς καὶ τὰ ἐν τῇ  
ἱξῆς συλλαβῇ φωνηέντος, μὴ ὑπαρχεῖν συμφωνία πλεοναίσιος ἁπλου,  
ἀλλ' ἡτοὶ ἐν, ἢ μὴδε ἐν.

17. Ὁ πατήρ μου, ὁ δέδωκός μοι, μείζων πάντων ἐστὶ, καὶ ὅθις  
δύναται ἄρπάζειν ἐκ τῆς χειρὸς τοῦ πατρὸς μου.

18. Τῶν πραγμάτων πρέπει ἂν τὰς φωνὰς εἶχειν ἀξίας.

19. Ἡ μὲν τύχη αὐτοῖς χρήματα, καὶ δοξάν, καὶ φίλους ἐνε-  
χειρίσιν· οἱ δὲ σφας αὐτὸς ἀναξίως τῆς ὑπαρχούσης εὐδαιμονίας κα-  
τέστησαν.

20. Ἴδιον ἀνθρώπῳ φιλεῖν καὶ τῆς πταιέντας· τὸτο δὲ γίνεται,  
εἰαν συμπροσπίπῃ σοι, ὅτι καὶ συγγενεῖς, καὶ δι' ἀγνοίαν, καὶ ἀκαί-  
τες ἁμαρτανῶσι· καὶ ὡς μετ' ὀλίγον ἀμφοτέρω τεθνήξετε· καὶ προ  
πάντων, ὅτι ἐκ ἐβλάψε σε· ἔ γάρ το ἡγεμονικόν σε χεῖρον ἐποίησεν  
ἢ προσθεῖν ἦν.

21. Ἐπὶ δὲ πολλῶν τὸτο ἐκείνων ἀποφωτέρων. Τῆς γὰρ αὐτῆς  
τύτους εὐρίσκον, ἐπιτήρων, ἐναντιώτατα τοῖς αὐτῶν λόγοις ἐπιτηδευ-  
οντας.

22. Εἰαν ἐμε φίλην ποιήσης, ἐπὶ τὴν ἡδίστην τε καὶ βραχύν ὁδὸν  
ἀξω σε· καὶ τῶν μὲν τερπνῶν ὕδενος ἀγευσίᾳ ἐσθ', τῶν δὲ χαλεπῶν  
ἄπειρος διαβίωσι.

23. Ἐμοὶ μὲν δὴ Σωκράτης εἰδοκεῖ τιμῆς ἀξίος εἶναι τῇ πόλει,  
μᾶλλον ἢ θανάτῳ.

24. Ὅρας τῆς ἀνδρὸς στασιαζόντος ἀλλήλοισι, καὶ χαλεπώτερον  
χρῶμενος τῷ μὴδενος ἀξίων ἀνθρώπων.

## CHAP. XX.

1. ΟΥ ΤΩΝ ΕΠΙΧΩΡΙΩΝ ΠΟΛΛΟΙ ΙΣΑΣΙ ΤΙ ΠΟΤΕ, ΑΥΤΗ Η ΜΥΘΟΛΟΓΙΑ ΔΥΝΑΙΤΟ.

2. ΕΙ ΕΚΕΙ ΤΩΝ ΠΟΛΕΜΙΩΝ ΕΣΤΙ ΤΟ ΚΡΑΤΙΣΤΟΝ.

3. ΑΠΕΚΤΕΙΝΑΝ ΕΓΓΥΣ ΤΡΙΑΚΟΝΤΑ ΤΩΝ ΨΙΛΩΝ.

4. ΟΙΜΑΙ ΑΥΤΟΝ ΕΥΔΑΙΜΟΝΕΣΤΑΤΟΝ ΓΕΓΟΝΕΝΑΙ ΑΝΘΡΩΠΩΝ. ΤΩΝ ΕΝ ΜΑΚΡΩ Τῷ ΕΜΠΡΟΣΘΕΝ ΧΡΩΝῷ ΤΕΘΡΥΛΛΗΜΕΝΩΝ.

5. ΗΣΑΝ ΤΙΝΕΣ ΤΩΝ ΓΡΑΜΜΑΤΕΩΝ ΕΚΕΙ ΚΑΘΗΜΕΝΟΙ, ΚΑΙ ΔΙΑΛΟΓΙΖΟΜΕΝΟΙ ΕΝ ΤΑΙΣ ΚΑΡΔΙΑΙΣ ΑΥΤΩΝ, ΛΕΓΟΝΤΕΣ· ΤΙ ΟΥΤΟΣ ΟΥΤΩ ΒΛΑΣΦΗΜΕΙ; ΤΙΣ ΔΥΝΑΤΑΙ ΑΦΙΕΝΑΙ ΤΑΣ ΑΜΑΡΤΙΑΣ, ΕΙ ΜΗ Ο ΘΕΟΣ;

6. ΤΟ ΔΕ ΠΑΝΤΩΝ ΜΕΓΙΣΤΟΝ ΚΑΙ ΚΑΛΙΣΤΟΝ, ΤΗΝ ΜΕΝ ΣΗΝ ΧΩΡΑΝ ΑΥΞΑΝΟΜΕΝΗΝ ὄρας, ΤΗΝ ΔΕ ΤΩΝ ΠΟΛΕΜΙΩΝ ΜΕΙΟΥΜΕΝΗΝ.

7. ΝΟΜΙΖΕ ΜΗΔΕΝ ΕΙΝΑΙ ΤΩΝ ΑΝΘΡΩΠΙΝΩΝ ΒΕΒΑΙΟΝ· ΟΥΤΩ ΓΑΡ ΟΥΤ' ΕΥΤΥΧΩΝ ΕΣΗ ΠΕΡΙΧΑΡΗΣ, ὅτε ΔΥΣΤΥΧΩΝ ΠΕΡΙΛΥΠΩΣ.

8. ΘΥΓΑΤΡΟΣ ΤΗΜΕΡΟΝ Ἰσΐω ΓΕΝΕΘΛΙΑ, ΚΑΙ ΠΑΡΕΚΑΛΕΣΑ ΤΩΝ ΦΙΛΩΝ ΜΑΛΑ ΠΟΛΛΟΥΣ.

9. ὩΣΠΕΡ ΤΑ ΤΩΝ ΝΥΚΤΕΡΙΔΩΝ ΟΜΜΑΤΑ ΠΡΟΣ ΤΟ ΦΕΓΓΟΣ ΕΧΕΙ, ΤΟ ΜΕΘ' ἡμέραν, ΟΥΤΩ ΚΑΙ ΤΗΣ ἡΜΕΤΕΡΑΣ ΨΥΧΗΣ ὁ ΝΟΥΣ, ΠΡΟΣ ΤΑ, ΤΗ ΦΥΣΕΙ, ΦΑΝΕΡΩΤΑΤΑ ΠΑΝΤΩΝ.

10. ΕΠΙΣΤΗΝΕ ΤΩΝ ΞΙΝΟΝΤΩΝ ΑΥΤῷ, ΤΗΣ ΑΠΟΔΕΞΑΜΕΝΗΣ ὅΠΕΡ ΑΥΤΟΣ ΕΔΟΚΙΜΑΖΕΝ, ἑΑΥΤῷ ΤΕ ΚΑΙ ΑΛΛΟΙΣ ΦΙΛΗΣ ΑΓΑΘΟΥΣ ΕΣΕΣΘΑΙ.

11. ὍΝΠΕΡ ΟΙΜΑΙ ΚΑΙ ΕΠΙ ΤΩΝ ΧΕΙΜΩΝΩΝ ΤΥΠΩΝ ὁ ΠΟΙΗΤΗΣ, ΕΚΛΑΜΒΑΝΕΙ ΤΩΝ ΠΑΡΑΚΑΛΗΘΟΥΝΤΩΝ ΤΑ ΧΑΛΕΠΩΤΑΤΑ.

12. ΕΝ Τῇ ΛΙΒΥῃ, ΚΑΡΧΗΔΟΝΙΟΙ ΜΕΝ ΑΡΧΗΣΙ, ΛΙΒΥΕΣ ΔΕ ΑΡΧΟΝΤΑΙ· ΤΟΥΤΩΝ ΟΥΝ ΠΟΤΕΡΟΥΣ ἤΔΙΟΝ ΟΙΕΙ ΖῆΝ; ἢ ΤΩΝ ἙΛΛΗΝΩΝ, ΕΝ ΟἷΣ, ΚΑΙ ΑΥΤΟΣ ΕΙ, ΠΟΤΕΡΟΙ ΣΟΙ ΔΟΚΟΥΣΙΝ ἤΔΙΟΝ, οἱ ΚΡΑΤΟΥΝΤΕΣ ἢ οἱ ΚΡΑΤΩΜΕΝΟΙ, ΖῆΝ;

13. ΤΩΝ ΟΝΤΩΝ ΑΓΑΘΩΝ ΚΑΙ ΚΑΛΩΝ ΟΥΔΕΝ, ΑΝΕΥ ΠΟΝΟΥ ΚΑΙ ΕΠΙΜΕΛΕΙΑΣ, ΘΕΟΙ ΔΙΔΟΑΣΙΝ ΑΝΘΡΩΠΟΙΣ.

14. Ὁ ΔΕ ΚΥΡΟΣ ΚΑΛΕΣΑΣ ΤΙΝΑΣ ΤΩΝ ΠΑΡΟΝΤΩΝ ὑΠΗΡΕΤΩΝ, Εἶπατέ μοι, ἐφί, ἔωρακε τις ὑμῶν Αβραδάτην; ΘΑΥΜΑΖΩ ΓΑΡ, ἐφί, ὅτι ΠΡΟΣΘΕΝ ΘΑΜΙΖΩΝ ΕΦ' ἡμᾶς, ΝΥΝ ὙΔΑΜΕΝ ΦΑΙΝΕΤΑΙ. ΤΩΝ ἂν ὑΠΗΡΕΤΩΝ ΤΙΣ ΑΠΕΚΡΙΝΑΤΟ, ὅτι, ὠΔΕΣΠΟΤΑ, ΟΥ Ζῆ, ΑΛΛ' ΕΝ Τῇ ΜΑΧῇ ΑΠΕΘΑΝΕΝ, ΕΜΒΑΛΩΝ ΤΟ ἄρμα ΕΙΣ ΤΟΥΣ ΑἰΓΥΠΤΙΟΥΣ.

15. Ὡςπερ οἱ φαυλοὶ τῶν ἐν τοῖς ἀγασὶ κηρυκῶν ἐπιτροχοὶ τι καὶ οὐκ ἀσφαλες ἐρθεγγετο.

16. Καὶ πολλοὶ τῶν ἡμελημένων ἀνθρώπων ἐδράσαν ἐς φρεατὰ, τῇ διψῇ ἀπαυστῶ ζυγχομένοι.

17. Το δειγὰ δὲ ὅπως ἰδῶ, τίσι χαιρεῖ τῶν ἐδεσμάτων;

18. Εἰτεῖδῃ ἐγνώσαν, χαλεποὶ ἦσαν τοῖς ζυμπροθυμηθεῖσι τῶν ῥητορῶν τὸν ἐκπλουν, ὥςπερ ἔκ αὐτοὶ ψήφισαμενοι.

19. Αἰσχρὸν τοὺς μὲν γραφεῖς ἀπεικάξεν τὰ καλά τῶν ζῶν, τοὺς δὲ παῖδας μὴ μιμῆσθαι τοὺς σπουδαίους τῶν γονεῶν.

20. Εγὼ παρατεθειμένος, ἐξ ἀκριβοῦς πολλῆς, τοὺς τε ἀγαθοὺς τῶν ἀνθρώπων καὶ τοὺς φαυλοὺς ὑπελάβον δεῖν συγγραφῆαι ἅ ἑκατέροι αὐτῶν ἐπιτιθεύουσιν ἐν τῷ βίῳ.

21. Παντῶν ἀνθρώπων εὐκρατεστάτος ἦν.

22. Κριτίας μὲν τῶν, ἐν τῇ ολιγαρχίᾳ, πάντων πλεονεκτεστάτος τε καὶ βιαιοτάτος ἐγινετο.

23. Ὅταν καὶ τὰ ἀλογα τῶν ζῶν παιδεύωσι, καὶ οἰκτιρὴν ἀργοὶ καὶ ἀτεχνοὶ οὐδὲν ἀξίον εἶναι νομίζουσι, μοῶν δ' ἑαυτῶν ἀμελεῖ, ἔδεικται ὅτι τοῖς ἀπεβλήτοις τῶν οἰκτιρῶν εἰσίσσι.

## CHAP. XXI.

1. ΤΑΥΤΑ καὶ τὰ παραπλησία τούτοις εἰπὼν κατέβη.

2. Ἰδοὺ γυμνὸς εἰμι, ὥς ὄρας, καὶ ἰσοστάσις τοῖς ἄλλοις κερτοῖς.

3. Ἐν μὲν ἡδὴ τούτ' ἔχω, ὅτι ὁμοῖος εἰμι σοι.

4. Βυλομαι τοῖον ἐπαγεῖσθαι ἐφ' ᾧ ἔξῃς ἐπολιτευομένη. Καὶ σκοπεῖτε ἐν τούτοις παλιν αὐ, τί τῇ πόλει βελτιστοὶ ἦν.

5. Ἡ ἔσθ' καὶ τοὺς ἀγῶνας, εἴη, προσίπας καὶ τὰ ἀθλα; Ἀλλὰ μὴ Δί, εἴη ὁ Κυρὸς, εὐχ' ἡμῶν ταῦτα ἐκείναις. Ἄ μὲν ἀνστρατεύομεναι κηρύσσονται, κοῖα ἑαυτοῖς ἡγήσονται εἶναι.

6. Ἀλλήλους περὶ λόγων ἀμφισβητεῖν μὲν, ἐρίζειν δὲ οὐκ.

7. Εἰ μὴ τις ἐνομασί χαιρεῖ κείνους.

8. Ὁ οὖν ὄχλος ὁ ἰσθίως καὶ ἀκούσας, ἐλέγε βροτὴν γεγενῆσθαι· ἄλλοι ἐλέγον, Ἀγγέλους αὐτῷ λελαλήκε.

9. Ἐκεῖνά νυν τοῦτῳ δουλεύουσι, καθάπερ οὗτος ἐκεῖνοις προτερον.

10. Τί μοι ἐργίζῃ;

11. Ἦσαν τῷ Κροισῷ δύο παῖδες.

12. Το, ἀνδράρχοντα πασι χαλεπαίνει τοῖς ἀρχομένοις, τοῦτο ἐμείγχε δοκεῖ μέγα ἁμαρτήμα εἶναι.

13. Ὁ μὲν μέγας ἡγεμὼν ἐν οὐρακῷ Ζεὺς, ἐλαυνὼν πῆλιν αἶρμα, πρῶτος πορεύεται, τῷ δὲ ἔπειτα στρατία θεῶν καὶ δαιμονίων.

14. Οὐδ' αἱ παρὰ τῶν θεῶν ἐπικουρίαι τοῖς προδοταῖς βοηθοῦσιν· εἰκότως· οὐδὲν γὰρ προτερον ἀδικοῦσιν, ἢ περὶ τοὺς θεοὺς ἀσέβουσι.

15. Ἐπεὶ παρεῖδεν πρῶτον εἰς τὴν πολλὴν ἀργύρου καὶ χρυσοῦ ζῆλος, καὶ συνηκολούθησε τῷ πλούτῳ τῇ μὲν κτήσεται πλεονεξία, καὶ μικρολογία· τῇ δὲ χρίσεται καὶ ἀπολαύσει τρυφή καὶ μαλακία καὶ πολυτελεία.

16. Καὶ ἰδὼν ἀνὴρ ἀπὸ τοῦ ὄχλου ἐβόησε λέγων· Διδασκαλε, δεῖμα σὺ, ἐπιβλέψα· ἐπὶ τὸν υἱὸν μου, ὅτι μονογενὴς μοι ἐστὶ.

17. Ἐὰν ἐμοὶ διακονῇ τις, ἐμοὶ ἀκολουθεῖτω, καὶ ὅπου εἰμι ἐγώ, ἐκεῖ καὶ ὁ διακόνος ὁ ἐμὸς ἔσται· καὶ ἐὰν τις ἐμοὶ διακονῇ, τμήσει αὐτὸν ὁ πατήρ.

18. Ἐρχεται Φίλιππος καὶ λέγει τῷ Ἀνδρᾷ, καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λεγούσιν τῷ Ἰησῷ. Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, λέγων· Ἐληλυθεν ἡ ὥρα, ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου.

19. Λέγει αὐτῷ Σίμων Πέτρος· Κυριε ποῦ ὑπάγεις; Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· ὅπου ὑπάγω, σὺ δύνασαι μοι νυν ἀκολουθεῖσαι· ὕστερον δὲ ἀκολουθήσεις μοι.

20. Ἰδὼς δὴ, Μενίππος οὕτοσι δικάσει ποτερος ευμορφότερος ἐσθίν. Εἰπε, ὦ Μενίππε, σὺ καλλίων σοὶ δοκῶ;

21. Τοπήγοριαις, ἢ χυσίς, καὶ ἐπιλογίς, καὶ παραβάσει, καὶ τοῖς φρασθίκοις ἅπασι, καὶ ἐπιδεικθίκοις, ἰσθόριαις τε, καὶ φυσιολογίαις, καὶ ἔκ ὀλίγοις ἄλλοις μέρεσιν ἁρμοδίας.

22. Ὅραν ἐφ' ἧς πολλοὺς τῶν μὲν κτημάτων, καὶ παντὶ πολλῶν αὐτοῖς ὄντων, τὸ πλῆθος εἰδοτάς.

23. Οὐτε τῷ καλῶς ἀγρὸν φυτευσάμενῳ διπλόν, ὅσθις καρπώσεται· οὐτε τῷ καλῶς οἰκίαν οἰκοδομήσαντῳ διπλόν, ὅσθις οἰκήσει.



24. Αναχαρσις ποτε προς τινος οικειζόμενος, ὅτι βαρβαρος εἴη καὶ Σκυθῆς· ἐμοὶ μὲν, εἴη, ἢ πατρὶς οικίδος (ἐστὶ), σὺ δὲ τῇ πατρίδι.

25. Καὶ ὁ Χαρίκλεις, οργισθεὶς αὐτῷ, ἐπέειπεν, εἴη, ὦ Σόκρτες, τίς, ἀγνοεῖς, ταῦτά σοι ἐμαυτῷ ἐγὼ ἀνταπαισυχόμενος, τοῖς ποῖς ὅπως μὴ διαλεγέσθαι.

26. Ὅποσοις τῶν ἐπιτηδεύματων οὐκ ἐστὶ τὸ τέλος βιωφειλές, ταῦτά οὐκ εἰσι τέχνηαι.

27. Πρεσβείαι παιταχθοῖν ἀφικνούνται, συνιδόμενων ἅπαντων τῇ Ῥωμαίων ὑπὸ Περτινακί ἀρχῇ.

28. Θεωμάσθαι μὲν ἴσως δοξῶ λέγειν, εἰ Κυρῷ συμβουλευσῶ τι εἰπεῖν ὑπὲρ ἡμῶν, ὅταν τὰ ἔπλα λαμβανώσιν οἱ ἡμῖν μέλλοντες συμμάχεισθαι.



## CHAR. XXII.

1. ΤΗΣ κεφαλῆς ἐκρήφατο.

2. Χωρίζεται τοῦ θεοῦ.

3. Κακούργου μὲν ἐστὶ, κριθεὶς ἀπεθανεῖν· εὐφραίνου δὲ, μάχομενον τοῖς πολεμίοις.

4. Γυνή τις, ἀκουσάσα περὶ τοῦ Ἰησοῦ, ἐλθούσα ἐν τῷ ὄχλῳ ὀπίσθεν, ἤφατο τὸ ἱμάτιον αὐτοῦ, λέγουσα ἐν ἑαυτῇ, Ὅτι καὶ τοῦ ἱματίου αὐτοῦ ἀψώμα, σωθίσομαι.

5. Αἰσχρὸν τῶν μὲν οἰκετῶν ἀρχεῖν, ταῖς δὲ ἡδοκαῖς δουλεῖν.

6. Ἀμὲν λέγω ὑμῖν, εἰσι τινες τῶν ὧδε ἐστώτων, οἱ οὐκ οὐ μὴ γενέσονται θανάτου, ἕως ἃν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

7. Πολεὶς ἐστὶν, ἣς κρῆκε, Σαρρὸς ὄνομα, ἀνὴρ γενεῶς βασιλικῆς, ὅτε καὶ Βακτριῶν κρῆκεν Εὐκρατίδης, ὄνομα δὲ τῇ πόλει Περμηνίδα.

8. Τῶν ἀπόντων φίλων μνηνίσσο, πρὸς τοὺς παρόντας, ἵνα δείκῃς μὴδε τούτων ἀπόντων ολιγαίνειν.

9. Άλλος καταφρονειν χρημάτων παρεκκευετο, και αδιαφορον ποιησαι την κησιν αυτων.

10. Ενταυθα δη εβαλλον τοις βωλοι, και ησαν οι ευτυχανον και θωρακων, και γεργων, οι δε και μηρου, και κνημιδος.

11. Εθελουσιον, ερη, εσι, και ερα εκαστος αν αν βυλιται.

12. Τον ιτερου επιμελουμενον, του ιτερου αμελησαι, πασα αταχνη.

13. Αν παραθεντων σοι μη λαβης, αλλ' υπεριδης τοτε ε μονον τυμποτης των θεων εση, αλλα και συναρχων.

14. Ουτε τω πολιτικω δηλον, ει συμφερει της πολεως προστατειν, ουτε τω δυνατους εν τη πολει κηδεστας λαβοντι δηλον, ει δια τούτης στερησεται της πολεως.

15. Φευ τε ταχους· πανταχθεν συνθευσι, κεκοιμημενοι και πνευστιωντες, εκ οίδα οθει σφραϊνομενοι τε χρυσιοι.

16. Αχρι μιν εν παισιν ην, ακουων Όμηρου και Όσιόδου πολεμους και στρασις διγουμενων, ε μονον των ημιθεων, αλλα και αυτων ηδη των θεων.

17. Ός ηγγιζειν ο χρονος της επαγγελιας, ης επιγγηλατο ο Θεος τω Αβρααμ, ηυξησεν ο λαος και εωληθυνη εν Αιγυπτω· αχρη ου ανειση βασιλευς ιτερος επ' Αιγυπτον, ος ουκ εμνησθη του Ιωσιφ.

18. Ει τις αιρεσιν προβειη, ποτερον μαλλον εθελω σου ακουειν τα τοιαυτα διεξιοντος, η τον πανευδαιμονα ονειρον εκεινον αυθις εραν, τον μικρον εμπροσθεν, ουκ οίδα οποτερον αν ελοιμην.

19. Όρας πως ολιγα εσιν, αν κρατησας τις, δυναται θεουδι βιωσαι βιον· και γαρ οι θεοι πλεον ουδεν απαιτησουσι, παρα του ταυτα φυλασσοντος.

20. Ενομοθετει μητε κρεων γενεσθαι, μητε κυαμους εσθιειν· ηδιστον εμοι γουν οφον εκτραπεζον αποφαμαι· ετι δε και πειθων τους ανθρωπους ες πεντε ετη μη διαλεγεσθαι.

21. Και πυρος τοι εση θιγοντα μη ευθις καιεσθαι, ομας δε ελγω ευτε πυρος εκων ειναι απτομαι.

22. Ην υμων αυτων εβελησθε γενεσθαι, και παυσθητε αυτες μιν ουδεν εκαστος ποιησειν ελπιζαν, τον δε πλησιον πανθ' υπερ αυτου πραξειν· και τα κατερραθυμημενα παλιγ απαλειψετε, κακειναι τιρωρησεθε.

23. Θεωροῦμεν οὖν τινες φιλοσοφοῦν, καὶ ἀκούσαντες αὐτῶ τινος λεγόντος, ὡς ἐν Σωκράτους λέγει; καίτοι τις αὐτῶ δύναται εἰπεῖν ὡς εἰκένος; θέλουσι καὶ αὐτοὶ φιλοσοφεῖν.

24. Εἰ μὴ ταῦτοις διαφέρει πᾶσι ἡ τραγῳδία, καὶ ἐπὶ τῇ τῆς τέχνης ἐργῷ, φανερόν ἐστι κρείττων ἀν εἶναι, μᾶλλον τοῦ τέλους τυγχάνουσα, τῆς ἐποποιίας.

25. Ἐν ταῖς ὁμιλιαῖς ἀπέσβω, τὸ τίνα τῶν ἑαυτοῦ ἐργῶν ἡ κινδύνων ἐπὶ πολὺ καὶ ἀμέτρως μνησθῆναι ἔγωγ' ὡς σὺ ἦδ' ἔστι, τὸ τῶν σὺν κινδύνων μνησθῆναι, αὐτῶ καὶ τοῖς ἄλλοις ἦδ' ἔστι, τὸ τῶν σὺν συμβέβηκτων ἀκνεῖν.

26. Μοῦν δ' ἀβλαβὴς ἡ τύχη διεξέρχεται, καταχέλωσα τῶν οὐλοφρομένων τε καὶ καλόντων αὐτήν.

27. Ἀλλ' ἄλλη τινὶ αἰσθησέτω ἐφηψώ αὐτῶν;

28. Λέξω δὲ πρῶτον, ἂ ποτε αὐτὰ ἦεν περὶ τῆς δαιμονίου διαλεγόμενα πρὸς Ἀριστοφάνη.

## ΣΗΛ. XXIII.

1. Ἦσαν οὖν Σίμων Πέτρος, καὶ Θωμᾶς, καὶ Ναθαναὴλ.

2. Ἐπὶ τῶν Κρίστον καὶ Σαρδαπαλαὸν ἀπειμὶ, πλησίον οἰκίσαντες αὐτῶν.

3. Ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκρίντες πρὸς αὐτὸς, εἶπαν· Εἰ δίκαιον ἔστιν ἐνώπιον τοῦ Θεοῦ, ἵμῶν ἀκνεῖν μᾶλλον ἢ τοῦ Θεοῦ, κρινάτε.

4. Οὐ μὲν Δία, ἀλλὰ κινδοῦρα, καὶ τυφὸς, καὶ πολλὰ κορυζᾷ ταῦτα σε ἀπηνθρακώσιν.

5. Καὶ εἰτε Κύριος πρὸς Ἰησοῦν, ἰδὼ ἐγὼ παραδίδωμι ἱτοχεύσειν σὺν τῇ ἱερίᾳ, καὶ τὸν βασιλεῦς αὐτῆς, δυνατὸς ὄντας ἐν ἰσχύϊ. Σὺ δὲ περισφίγῃς αὐτὴ τοὺς μαχίμους κυκλῶ.

6. Ἐλθα καὶ τὸν Γανυμήδην ἀρτασθέντα, ἀφαιρῆναι γενέσθαι λόγος, μεθελόντων αὐτὸν τὰ ἀδελφὴν καὶ τὰ ἐραστὰ.

7. Καί εἰπε πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ Τένων, τί ἐποίησας ἡμῖν οὕτως ; ἰδοὺ ὁ πατήρ σου καὶ γὰρ ὀδυώμενοι καὶ λυπούμενοι ἐζητέμεν σε.

8. Κυρὸς καὶ Κυναῖαρος συντάξαμενοι περιεμένον, ὥς, εἰ προσίοιεν οἱ πολεμιοὶ, μαχοίμενοι.

9. Ὁ Ποσειδῶν, καὶ ἡ Ἥρα, καὶ ἡ Ἀθηνᾶ ἐπέβουλευσαν ξυνδῆσαι αὐτόν.

## CHAP. XXIV.

1. Μὴδενὶ συμφορὰν ονειδίσῃς· κοινὴ γὰρ ἡ τύχη, καὶ τὸ μέλλον κοροῖτον.

2. Ἐκεῖνος ἑαυτὸν τῷ Γυλιππῷ παρέδωκεν.

3. Δεικνύουσιν αὐτῷ τὰς ἐκεῖ διατρίβοντας.

4. Καὶ δὴ πρῶτα, σοὶ δειμὶ τὴν γνώμην τὴν ἐμὴν, καὶ ὅθεν ὥρμηθῶν πρὸς τὴν καταβάσιν.

5. Μὴδὲ αἵρετε παρανοίας, ἐναντίον τῶν Ἑλλήνων, τοὺς δῆμον τῶν Ἀθηναίων.

6. Καλῶς καὶ ὁ Δημοσθένης καὶ ὁ Διογενὴς· ὁ μὲν χρυσὰ πρόβατα καλῶν τὰς πλουσίους· καὶ ἀπαγδευτὰς· ὁ δὲ ταῖς ἐπὶ τῶν κρημάτων συκαῖς ἀπεικαῶν αὐτὰς.

7. Ὡ ἀνδρες Ἀθηναῖοι τῆτο ὕμῶν δεομαι.

8. Τοῖς μικροῖς πρᾶγματιοῖς περιτιθέναι μεγάλα καὶ σεμνὰ ὀνόματα, ταῦτον ἀν φαίνοιτο, ὥς εἰ τις τραγικὸν προσοπτέον μέγα παίδι περιθεῖη νηπιῷ.

9. Ἐν τῇ Ὀδυσσεῖᾳ, παρεῖκασαί τις ἀν καταδυσόμενῳ τὸν Ὀμήρου ἥρω, οὐ, διχα τῆς σφοδρότητος, παραμένει τὸ μέγεθος.

10. Εἰ μὲν τί ἐπλημμελίστατὴν Κριτίας καὶ Ἀλκιβιάδης, τῆτε Σωκρατὴν ὁ κατηγορὸς αἰτιάται· ὅτι δὲ νῦν ὄντε αὐτῷ Σωκράτης παρῆσθε σωφρονε, ὕδενος ἐπαινεῖ δοκεῖ τῷ κατηγορῷ ἄξιός εἶναι ;

11. Οἱ δὲ Χαλδαῖοι ἦγον, δεόμενοι τῷ Κυρῷ εἰρήνην σφίσι ποιῆσαι.

12. Εξαίρεσα το εἶμα σου τοῖς ἀνθρώποις, ὅς σε δίδωκε μοι ἐκ τῆς κοίτης σου ἦσαν, καὶ ἐμοὶ αὐτὸς δίδωκε, καὶ τὸν λόγον σὺ τετήρηκας.

13. Τὸς ἐβλήνομος τοσαύτης ἀδικίας καὶ μισαιθρωπίας μετ' ἐξ, ὥστε τὸν δόντα τι τῶν ἰδίων, καὶ παίσαντα πρᾶγμα φιλανθρώπου καὶ φιλοδώρου, τῆς χάριτος ἀποστέρειν.

14. Εἰ γὰρ ἐπιστήσας τοῖς πράγμασι τὸν ἦν, ἢ διὰ τὰς πολλὰς ἑυροὺς αὐτὸν ἐν δόξῃ τὴν πολιτὴν γιγνομένης, ἀλλ' αὐτὸ δὴ τὴν ἀντιπρὸς, διὰ τῆς ἀγαθοῦς ἀνδρὸς ἐν ταῖς τέχναις, καὶ τὰς πατρίδας αὐτῶν μνημονοούμενας.

15. Τί τὺτο; πάσις, ὦ Τίμων; μαρτυρεῖμα, ὦ Ἡράκλεις, ἢ τοῦ προκαλέμασι σε τραυματὸς εἰς Ἀρεῖον παῖον.

16. Πιδαλίον τῇ τύχῃ ἔδοσαν οἱ παλαιοὶ καὶ τοῖν πόσειν ὅτε θύσαν βασιν σφαγρικὴν ἐσθέρησαν δὲ καὶ (αὐτὴν) τοῖν ὀφθαλμοῖν.

## CHAP. XXV.

1. Ὅι ποιεῖται αἱ κακὰ τι ἐργάζονται τῆς εὐγυιότητος αὐτῶν αἰτίας.

2. Εἰπὲν ὁ βασιλεὺς τῷ κορασίῳ, ἀγίτησον με ὁ ἐάν (χρεῖμα) θέλῃς, καὶ δώσω σοι.

3. Φέρε δὴ, ἢν πρῶμα σε, τί με διδάξεις;

4. Ἀνάγκη τῆς ἀνθρώπου τειχὺτα πάσχειν, διαπερ αὐτὸς ἀλλῆς δράσασσι.

5. Καὶ Παγιστὸς ἀπαίτην αὐτὸν εἰσὶν ἐψήφισμένοι, καὶ Μαχνηεῖαν κεκώλυκας τειχίζειν.

6. Οὐδέποτε αὐτὸν ἔτ' εἶπα ἔτ' εἰπὼντα ὕδεν, ἐρ' ὅτι χυθῇ.

7. Τῆς μὲν εἰκείας ἐκδιδασκόντων τέχνης, παμπόλου πολλὰς εἰς αὐτὸς ἀγγέλλον ἀναλασκόντες, ἱστῶν δ' ἀμείνων.

8. Οὐτὶ ἀνθρώπος τῆς ποικίλης, ἀλλὰς πῶς, πλεῖστα ἀγαθὰ ἐν πόλει, ἢ πόλει δὲ δοκῶν ἀγαθ' ἂν ἰχθὺς πλεῖστὸς βλάψῃ, ἀλλὰς πῶς, ἢ φίλος δοκῶν εἶναι.



9. Πᾶν τὸν κατὶδὼν Νεόπτολεμον τὸν ὑποκρίτην τυγχάνον-  
τα ἀδίας, κακὰ δ' ἐργάζομενον τὰ μεγίστα τὴν πόλιν, παρελθὼν  
εἶπον εἰς ὑμᾶς.

10. Καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ, ἐμὲ καὶ ἐρωήσετε ὕδεν. Ἀμὴν,  
ἀμὴν λέγω ὑμῖν, ὅτι ὅσα ἀν ἀτήτητε τὸν πατέρα ἐν τῷ ὀνόματι μὲν,  
δώσει ὑμῖν.

11. Ἄ πρὸς μὴδενὸς βαρβάρων πεισέσθαι προτεδοκῶμεν, ταῦτα  
δράσιν ἡμᾶς οἱ οἰκταί· καὶ ὅς μαλίστᾳ εὐηργετήσας, τῶν τοῦ εχ-  
θροῦ εἴχεις.

12. Ἀγαθὸν τι ποιεῖν τὴν πατρίδα πειράσθαι.

13. Πάδας καὶ ἐφῆβος ταναντία τῶν ἐδιδασκετέ.

## CHAR. XXVI.

1. ΕΣΤΙ δὲ ἄλλα παρέχοντα πρᾶγματα τοῖς πολεμίοις, τοῖς  
φίλοις ἀσφαλεῖαν παρέχειν.

2. Ἐγὼ συλλαβὼν αὐτῶν τινὰς, ὥσπερ εἰκὸς ἦν, κατεφάγον λη-  
στῆς ὄντας.

3. Ὅι δὲ, ὄραντες καὶ τοὺς δεσποτὰς πείθομένους, ταχὺ ἐπει-  
θοῦτο.

4. Εἰ δὲ τις ταναντία ἐμοὶ γιγνώσκει, τὰ ἐργὰ αὐτῶν ἐπισκοπῶν,  
εὕρησαι αὐτὰ μαρτυρῶντα τοῖς ἐμοῖς λόγοις.

5. Τῶν πρώτων ἐπιλαθόμενοι, μᾶλλον δὲ καὶ τῆς ὑποθέσεως ὁ-  
λῆς.

6. Ἠγῆμενος τὸν ἀπαῖξ λαβόντα, καὶ διαφθάροντα ὑπὸ χρημα-  
τῶν, ἔδε κρίτην ἐν τῶν συμφερόντων ἀσφαλεῖ μείνειν τῇ πόλει.

7. Τότε δ' αὖ περὶ τῆς συμφορᾶς διεξιόντες, ὅση ἡμῖν γεγούνα  
εἴη ἀτεχνῶς ἡγῆμενοι, ὥσπερ πατὴρ σφερῆθεντες, διαξεν τὸν ἐπειτα  
βίον.

8. Πλούτης κακίας μᾶλλον ἢ καλοκαγαθίας ὑπηρετῆς εἶναι·  
ἐξουσίαν μὲν τῇ ραθυμίᾳ παρὰσκευάζων, ἐπὶ δὲ τὰς ἡδονὰς τοὺς νε-  
υς παρακαλῶν.

9. Ὅι πολλοὶ τὴν τοῦ Τυρριάρχου παύσιναι καὶ γὰρ ἐκείνους, ὑπο ἀπειρίας, μάλιστα δὲ κτηνοκαλλίας, τὴν μὲν Νεφέραν ἰδὼν οὐκ αἰ κλίας εἶχον, τρατίδας, ἱμάτια, ὄφρατα, αὐτοὶ δὲ, ἐκ ἐμακρότερον τὴν ἐπιτροπὴν τῶν ἀνθρώπων καὶ χρημάτων παρὰ δὲ τῷ Μιλλάρῳ βασιλικῶς ἐλεῖναι, καὶ χρύσει, καὶ ἐλεγκτῶ, ἐπὶ πλάγι.

10. Εὐθιὰ μὲν τῆς παρ' ἑαυτῶν βασιλικῆς καὶ πατρίας, πτωχύνοντας παρ' αὐτοῖς, καὶ τὰ πρῶτα διδάσκοντας γραμματικῶν.

11. Πλείους εἰσὶν αἱμαὶ οἱ ἐλεγχοντες, ὅς τοι ἐγὼ κατέχον.

12. Προβιβαίνοντες θεοὺς καὶ ἑαυτοὺς, ὅτω δὲ βασιλεὺς τὰ ἴδια.

## CHAR. XXVII.

1. ΤΟΙΑΥΤΑ ποιεῖται, ὑπο μὲν τῶν φασίων ποιητῶν δι' αὐτοὺς. ὑπο δὲ τῶν ἀγαθῶν, διὰ τῆς ὑπεκρίσεως.

2. Φιλοσοφοὶ πρὸς ἡμῶν ὀνομαζόμενοι.

3. Ἐστὶ τῶν ἀσχητῶν, μὴ μὲν πολεῖν καὶ τιμᾶν, ἀντὶ τῆς ποτε κίβρις, φανερώσθαι προεμῆς, ἀλλὰ καὶ τῶν ὑπο τῆς τύχης πηλασκειασθεντῶν συμμαχῶν τε καὶ κερῶν.

4. Εὐπραχθὴν αὖτ' αὐτῶν εἶναι ἐγγὺς ἀξιολογεῖν.

5. Ζητῶ τὴν ἀλήθειαν, ὅφ' ἡς εἶναις πῶποτε ἐλαβεῖν βλαπτικῶν, δὲ ὁ ἐπιμενῶν ἐπὶ τῆς ἑαυτοῦ ἀπάτης καὶ κηρύξης.

6. Πρὸς θεοῦ καὶ πρὸς ἀνθρώπων τετιμηται.

7. Εὐπαιδευθὴν ὥτως ὑπο τῆς ἡμῶν τε καὶ ὑπερῶν πατρίας, τῆς πρεσβυτέρης, οὐ μὲν ἀδελφείας, ἀλλὰ καὶ τελευτῆς ὑποκρίναι.

8. Ὑποβίβας ὁ Κωϊτικὸς, ἐπὶ τῆς τοῦ ἀμφιθεατρῶν ἐποδῆς, γυναικὸς τε ξυφίβης, ἐπιβλῆναι τε ἀφιδίας τῷ Κορμῶ, καὶ μεγαλὴν εὐφροσύνην, ὥστε τῆς συγκατεῖναι αὐτῷ ἐπιτελεσθῆναι τῶν μὴ φησας, ἀλλ' ἐπὶ τῇ τῶν ἱματίων προφῶναι ὑποκρίναι, καὶ τῇ ἐλπίδι τε ξυφίβης, συγκατεῖναι ὑπο τῶν ἀματωρῶν καὶ τῶν βασιλικῶν, δίκην ἀνοίας ὑποκρίναι.

9. Εφθίρειτο ὁ δῆμος, καὶ μόνον βαλλομένοις ὑπὸ τῶν σφρακτιῶν, εὐδὲ τὰ τεύχεσσι ὑπὸ τῶν ἵππων, ἀλλὰ καὶ ὑπὸ τοῦ πληθοῦς αὐθιγμοῦ.

10. Τοιαῦτα ὁ Περτίναξ εἰπὼν, ὑπὴρξε τε τὴν συγκλητικὴν βουλὴν, καὶ πρὸς πάντων ευφημισθεὶς, πάσης τε τιμῆς καὶ ἀγδους παρ' αὐτῶν τυχὼν, εἰς τὴν βασιλείον ἐπαγγέλθην αὐλὴν.

11. Καταπαλαισθεὶς ὑπὸ τοῦ θανάτου.

12. Ἐχρην μὲν τοι ἰσως καὶ μακρὰ εἰπεῖν, οὕτω πολλὰ ὑπὸ σοῦ κατηγορηθέντά.

## CHAR. XXVIII.

1. Οἱ δὲ ἀστεφανῶτοι, τὰς κνήμας καὶ τὰς κεφαλὰς δοκοῦσι τετριφθᾶν.

2. Μὴ ἀνελὼν μὲ σοὺ θέλεις, ὃν τρόπον ἀνελὼς ἐχθὲς τὸν Αἰγυπτίον;

3. Ἀλγὼν τὴν κεφαλὴν.

4. Οὐδεὶς ἀνθρώπων αὐτὸς ἅπαντα σοφός.

5. Λίθος τὸ μὲν μικρὸς ποδῶν ἑκατόν.

6. Ἀφαρθεὶς τὴν ἀρχὴν.

7. Τὴν ἀνθρώπινην σοφίαν κινδυνεύω εἶναι σφός.

8. Ἡ τίς ἐκ αὐτῶν, τὰς ἡδονὰς δουλεύων, ἀσχερῶς διατέθει, καὶ τὸ σῶμα, καὶ τὴν ψυχὴν.

9. Ὅμηρος ἀλλὰ τε πολλὰ ἀξίως ἐπαγγέσθαι, καὶ διὰ καὶ ὅτι μόνος τῶν ποιητῶν, οὐκ ἀγνοεῖ ὃ δεῖ ποιεῖν αὐτόν.

10. Πορευομένῳ αὐτῷ ἤδη ὁ Γαδάτας, ἐπιδεδεμένος τὸ τραῦμα ἀπὸ τῆς ἀπῆλτης.

11. Εἰς ὅποιαν ἀν πόλιν ἀφίκη; τῶν πολιτῶν πάντα ἡτῶν ἐσθ.

12. Ὁ μὲν αὐτῶν παρήγει τὸ παν ἡδεσθᾶν, καὶ μόνον τὸ ἐκ πάντος μετῆναι, τοῦτο γὰρ εἶναι τὸ εὐδαίμων.

13. Περὶ τὸ μὲν σῶμα εἶναι φιλοπονος, τὴν δὲ ψυχὴν φιλοσοφός· ἵνα τῷ μὲν ἐπιτελεῖν δύνηται τὰ δοξάντα, τῇ δὲ προορᾶν ἐπίσῃ τὰ συμφέροντα.

14. Μη ενοχλεί αὐτον μὴδ' αἰκρύνῃ· μίθου γὰρ, ὥστε οὐκ αὖ ἀποκρίναιτο σοι, τὴν γλώττιν διολισθαίνων.

15. Εἶδον λακκὴν μὲν τινα, καὶ ἐπιμύκη τῶν τραχηλῶν, ὡς εὐκάζει κυκνοῦ θυγατέρα εἶναι.

16. Φαίνεται δ' αἰὲρ τῆς μὲν ζωῆς ὑψιπάρων, τῆς δὲ γῆτος ἀκρίβει.

17. Διὰ τὸ θυλικοτέραι εἶναι τὰ ἰθὺς οἱ μὲν βυζύχοι τῶν Ἑλλήνων, οἱ δὲ περὶ τὴν Ἀσίαν τῶν περὶ τὴν Εὐρώπην, ὑπερβαίνει τὴν δεσποτικὴν ἀρχὴν, οὐδὲν δυσχεραίνοντες.

18. Θάτερον λέγω δὲ τοῦ ψυχροῦ) πληρὸς ὁ Τιμναῖος αἰὲρ, τὰ μὲν ἀλλὰ, ἱκανός.

19. Οἱ τε ἔξω καὶ ἀγχινοί, ὡς τὰ πολλὰ, καὶ πρὸς τὰς ἐργασίας εὐεργέτοι εἰσι, καὶ ἀτίτοις φέρονται, ὥστε τὰ ἀνιματισθὰ ~~πλοῖα~~.

20. Ἡ ἢ μὲν ἐργατικὴ, καὶ ἀνδρική, καὶ αὐχίονα τὴν κομὴν, τῶν χερσὶ τυλῶν ἀναπλέας, διεξωσμένη τὴν εὐήτητα, τίτατον καταγέμματα, ὥς ἢ ὁ θεός, ὅποτε ἔσσι τὰς λίθας· ἢ ἑτέρα δὲ μαλα εὐτροφέωτες, καὶ τὸ σχῆμα εὐτρεπής, καὶ κόσμιος τὴν ἀναβολὴν.

21. Ἐπὶ δὲ τρίτον τῶν σφοίχειν τὰ μὲν εἶναι φαίνεται, ἃ καὶ καθ' ἑαυτὰ φωνὴν ἀποτελεῖ τῶν αὐτῶν τρίτον εἶναι ἐπινοῆσαι κατὰ τῶν λέξεων αἱ μὲν αὐτῶν, τρίτον τινα τῶν φαίνεσθαι, ῥηταὶ εἰσι.

22. Ἐλπίζω, αὐτὴν πρὸς τὴν ἀρετὴν εἶναι τραχὺς, σφοδρ' αὖ πρὸς τῶν καλῶν καὶ σέμνων ἐργατικὴν ἀγῆστον γενεσθαι.

23. Τούτων ἐγὼ τῶν μαθημάτων παλαι ἐπιθυμῶ· ἄλλως τε καὶ εἰ ἐξαρκεσὶ μοι ἡ αὐτὴ ἐπιστήμη, ἐπὶ τοὺς ἀγαθοὺς τὰς ψυχὰς, καὶ ἐπὶ τὰς καλοὺς, τὰ σώματα.

## CHAR. XXIX.

1. Ζωὰ τρέχει.
2. Πιχρὰ ληκὴ εἶναι φανερώτερα.
3. Πάντα ὅσα ἐχει ὁ πατήρ ἐμεῖ εἶναι.
4. Οὐκ εἶδате ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ εἶναι ;

5. Ταῦτα οὖν τίνα ἐστί ;
6. Ταράσσει τοὺς ἀνθρώπους, ἔ τα πρᾶγματα, ἀλλὰ τα περὶ τῶν πρᾶγματων δόγματα.
7. Ἄ ὑπισχνού ποιεῖν ἀγαθὰ ἡμᾶς, ὅτ' ἐλάβαντες τὰ χρημᾶτα ἀποτετελεσθῶ σοι ἡδὴ.
8. Τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασί τιν φωνὴν αὐτοῦ.
9. Πῶς οὐκ ἐστὶν ἀγαθὰ, ὅσα λαμβάνουσιν οἱ ἄνθρωποι παρὰ τῆς τύχης ; ἢ παλιν, τὰ ἐναντία πῶς οὐκ ἐστὶ κακά ;
10. Οἰκίᾳ μὲν χρῆσθε γῆ τε καὶ οὐρανῷ, κλινᾷ δ' ὑμῖν εἰσι ὅποσᾳ γενούτ' ἂν εὐναί ἐπὶ γῆς· σῶματά δὲ νομίζετε, οὐχ ὅποσα πρόβατα φύειρία, ἀλλ' ὅποσα φρυγανὰ ὀρη τε καὶ πεδία ἀνήσι.
11. Ὅστις περὶ τραγῳδίας οἶδε σπουδαίας καὶ φαυλῆς, οἶδε καὶ περὶ ἐπῶν· ἅ γὰρ ἐποποιῖα ἐχέι, ὑπάρχει τῇ τραγῳδίᾳ.
12. Πλούτοι, τιμᾷ, δόξᾳ, τυραννίδες, καὶ ὅσα δι' ἄλλα ἐχέι πολὺ τὸ ἐξῶθεν προσβραγδουμένον, οὐκ ἂν τῷ γε φρονιμῷ δοξέειν ἀγαθὰ ὑπερβαλλόντα, ὥν αὐτο τὸ περιφρονεῖν ἀγαθὸν ἔ μετρίον.
13. Ὡς ἐκάστω τούτων πεπρακτᾶν, κατὰ χρόνους, διηγῆσομαι.
14. Ταῦτα σοὶ ἀρκείτω, αἰεὶ δόγματα ἐσθῶ.
15. Σιωπῇ τὸ πολὺ ἐσθῶ, ἢ λαλεῖσθω τὰ ἀναγκαῖα, καὶ δι' ὀλιγῶν.
16. Καὶ ἐσθῶ, ὥς ἂν σαλπισσῇ τῇ σαλπιγγί, ἀνακραγέτω πᾶς ὁ λαὸς ἅμα, καὶ ἀνακραγόντων αὐτῶν, πέσειται αὐτομάτα τὰ τειχίη τῆς πόλεως, καὶ εἰσελευσέται πᾶς ὁ λαὸς, ὀρμησας ἐκάστος κατὰ προσώπον εἰς τὴν πόλιν.
17. Οἰκίᾳ μὲν σοὶ εὐ ἐχέι, καὶ τ' ἀνδραποδα πάντα, καὶ ἵπποι δι, καὶ κύνες, καὶ χωρία, καὶ ὅσα κεκτησθῇ διακείται καλῶς.
18. Ὡ ματαῖοι, οὐκ εἰδοτὲς ἡλικίῳις ὄρεϊ διακεκριτά τα νεκρῶν, καὶ τὰ ζώντων πρᾶγματα, καὶ ὅσα παρ' ἡμῖν ἐστί.



## CHAP. XXX.

1. ΕΙΠΕΝ οὖν ὁ Ἰησοῦς, Ἀφες αὐτὴν, οὐς τῇ ἡμέρᾳ τῆς ἀγα-  
θίας μου τετήρηκεν αὐτό.

2. Μὴ φοβου θυγατὴρ Σαὺν, ἰδοὺ, ὁ βασιλεὺς σου ἐρχεται, κα-  
θημένος ἐπὶ πάλιν οὐοῦ.

3. Καὶ ὅπως μὴ το χάρις ἡδὺς ὁρώσῃ, εἴθε κατεκκοῦν ἡλὼν  
τὸς συμμαχοῦς.

4. Εἰπὲ δὲ ἐν ἑαυτῷ ὁ αἰκτορὸς· Τί ποίησά, ἐστὶ ὁ Κύριος μὴ,  
ἀφαιρέται τῇ αἰκτορικῇ μὴ; σκαπθῇ ἐκ ἰσχύος, ἐπαιτεῖται ἀσ-  
χυνία.

5. Εὖ λέγεις, ὅτι σοὺ τα εὐκαὶματα ἰσταμῇ, ὅτε τραπῇ ἀπὸ  
θες ἡμιφλεκτός.

6. Σὺ γὰρ, τέλει μὴ, εἰδόμενα ἐν τῇ χαρίτι τῇ ἐν Χριστῷ Ἰη-  
σοῦ.

7. Εὰν τὰς ἐντολὰς μὴ τηροῦντε, μὴντε ἐν τῇ ἀγαθῇ μὴ·  
καθὼς ἐγὼ τὰς ἐντολὰς τοῦ πατρὸς μὴ τετήρηκα, καὶ μὴ αὐτοῦ  
ἐν τῇ ἀγαθῇ.

8. Νῦν ἡ ψυχὴ μὴ τεταράσσεται, καὶ τί εἶπω; Πατὴρ, σώτη μὴ  
ἐκ τῆς ἀφ᾽ αὐτῆς· ἀλλὰ διὰ τὸ εἶναι αὐτὴν τῇ ἀφ᾽ αὐτῆς.  
Πατὴρ, ἡξίωσεν σὺ τὸ ὄνομα. Ἦλθεν γὰρ φωνὴ ἐκ τοῦ οὐρανοῦ, Καὶ  
ἐδοξάτα καὶ παλιν δοξάσω.

9. Καὶ γὰρ ἀποστήσεται ἡ βίβλος τοῦ νομοῦ τῆς ἐκ τοῦ ὁλο-  
καλίας σοῦ, καὶ μελετήσῃς ἐν αὐτῇ, ἡμέρας καὶ νυκτός, ἵνα εἴδῃς  
ποῦν πάντα τὰ γεγραμμένα· τότε ἐνοήθησιν, καὶ ἐνοήσεις τὰς ὁ-  
δὰς σοῦ, καὶ τότε συνήσεις.

10. Μὴ σὺ μὴ εἰ τοῦ πατρὸς ἡμέρας;

11. Ὁ υἱὸς σοῦ ζῇ.

## CHAP. XXXI.

1. ὍΤΣ ἐχρην διώκειν τον θανατον, ὡς των εν τῷ γῆρᾳ κακῶν φαρμακον.

2. Πανυ εταινου αξιος ὁ ὁρος, ὡς παντα εχων ὅσα δει ὑγιῇ ὁρον εχειν.

3. Τον Ηφαιστον δε ουκ εδει ελεησαι, Θετιδος υιον ὄντα τον Αχιλλεα ;

4. Εἶπε δὲ τουτο, ουχ ὅτι περι των πῶχων εμελεν αυτῷ, ἀλλ' ὅτι κλεπτης ην, και το γλωσσοκομον ειχε, και τα βαλλομενα εβασίλαζε.

5. Λεγε οὕτωςι πως ἄπλως, τις ἢ σῶλη ; τι σοι της κατω πορείας εδεησε ;

6. Εμαυτῷ μετεσί της διακονίας.

7. Ἄνδρες φίλοι, ἡκει ἡμῖν ἀνὴρ ἀριστός· νυν γὰρ ἡδὴ πάντας ἀνθρώπους δεῖ εἶδεναι τὰ τῆς ἐργα.

8. Ουχ ὅτι ἀπεκτεῖνα σου τον υιον· μεταμελει μοι, ἀλλ' ὅτι ου και σε προσαπεκτεῖνα.

9. Χαριεν λεγεις, εἰ προτερον κιθαρωδον γενομενον, κατὰ εἶναι σοφον χρη.

10. Γεγραπται· Ου φιμῶσεις βουν αλωοντα· Ου περι των βοων μελει τῷ Θεῷ ;

11. Ουδεν μοι μελει ὑμῶν.

12. Πρεπει τους παιδας, ὥσπερ της ουσίας, ὀύῳ και της φιλιᾶς της πατρικῆς κληρονομειν.

13. Τοις βασιλευσιν ἡττον ἐξεσίην ἀδικειν, ἢ τοις ιδιωταις.

14. Ἀν δοκις ἀληθῆ λεγειν ἐκείοις, ουδεν σοι δεησει πραγμάτων, ἀλλὰ λαβων, ἀπιθι, τὰ σαυτου.

15. Δε γαρ, ἐχοντος ἐκείνου καυτίκον, και ταχειων τριηρων ἡμῖν, ὅπως ασφαλως ἡ δύναμις πληρ.

16. Τα μεν ταῦτα διεντι ἡμῖν, πειρασομαι ποιειν, μηποτε μεταμελῆσαι της προς ἐμε ὁδου.



## CHAP. XXXII.

1. ΕΙΣΕΛΘΟΥΣΗΣ τῆς θυγατρὸς τῆς Ἡρωδιδᾶδος, καὶ ὀρχισαμένης, καὶ ἀρεσάσης τῷ Ἡρῳδῇ, καὶ τοῖς συναγακείμένοις· εἶπεν ὁ βασιλεὺς τῷ κορατιῷ, αἰτήσον με ὃ εἰν θέλῃς, καὶ δώσω σοι.

2. Τὴν δικαιοσύνην, ὦ παῖ, πῶς μαθήσῃ ἐνθάδε, ἐκεῖ ὄντων σοι τῶν διδασκαλῶν;

3. Διὰ καθαρῶς ἐκείνης ὑπὸ Ἀθηναίων ἐν τῷδε τῷ πολέμῳ, καὶ τῶν θηκῶν ἀναγρεθείσων ὅσοι ἦσαν τῶν τεθνεώτων ἐν τῇ νήσῳ, ὑπὲρ ἡμίτου Καρὲς ἐφάνησαν.

4. Ὅταν κλαίοντα ἴδῃς τίνα ἐν πείθει, ἢ ἀποδημούντος τέκνῃ, ἢ ἀπολωλεκτός ταῖς αὐτῇ, προσέχε μη σὲ ἡ φαντασία συναρπάσῃ.

5. Πολυ διαφέρων τῷ σφραγεύματι, τὸν σφραττηγὸν τῆς αὐτοῦ σωτηρίας, ὑπὲρ τῶν κοινῶν, φείδου.

6. Θεοῦ δίδοντος, μηδὲν ἰσχυρῶς φθονος, καὶ μὴ δίδοντος, μηδὲν ἰσχυροῦ πόνου.

7. Τρία ὄντα λόγου ἀξία τοῖς Ἑλλήσι ναυτικά· τὸ παρ' ὑμῖν, καὶ τὸ ἡμέτερον, καὶ τὸ Κορινθίων.

8. Τούτων κεφαλῶν πάντων γίγνεται, μικροῦ λειπόντος, πεντεκαίδεκα τάλαντα.

9. Παρίοντι ἐν αὐτῷ.

10. Ὡς τὸν ἀνδρὰ τοῦτο ποιεῖν.

11. Πολλοὶ αὐτῶν καὶ εἰς τὰ ὄρη κατέφυγον, ὥς πρὸς ταῦτα γὰρ οὐχ ἦζοντα Ἀλεξάνδρον.

12. Τὸ πλῆθος ἐψηφίσαντο πολεμεῖν· δεδογμένον δὲ αὐτοῖς, εὐθὺς μὲν ἀδυνατὰ ἦν ἐπιχειρεῖν ἀπαρσκεινοῖς οὐσί.

13. Πρὸ ὑποδείκνυμενων τῶν, ὅσα εὐγενεῖς καὶ ὑψηλοὺς ἐργάζεται τοὺς λόγους, διπλὸν ὥς τὰ ἐναντία τούτων ταπεινοὺς ποιήσει καὶ ἀσχημονας.

14. Τῆς ὕψους οἱ πατέρες ἐργουσί· ἀπὸ τῶν πόνητων ἀνθρώπων ὥς τὴν μὲν τῶν χρησίων ὁμιλίαν ἀσκήσιν οὐσαν τῆς ἀρετῆς, τὴν δὲ τῶν πόνητων καταλυσιν.

15. Δυσὶν ἀγαθοῖν ὄντοι πάσιν ἀνθρώποις· τῇ μὲν ἡγούμενου, καὶ μεγίστου πάντων, τοῦ εὐτυχέως τοῦ δὲ, ἐλλειπόντος μὲν τούτου, τῶν δὲ ἄλλων μεγίστου, τῇ καλῶς βουλευσέσθαι.

16. Αναρρήγνυμένης μεν εκ βαθρων γης, αυτου δε γυμνούμενου Ταρταρου, αιατρώτην δε έλου καὶ διαστήτην του κοσμου λαμβάνοντος, πανθ' αμα, ευρατος εδης, τα θνητα, τα αθανατα, αμα τη τοτε συμπολεμει καὶ συγκιδουενει μαχη.

17. Μεινναια, ου προ πολλου, ως παντοίως ην δεδιως, καὶ ταυτα, τρεις εντας.

18. Ουσης δε σφιας τη ημερα εκείνη, τη μια των σαββατων, καὶ των θυρων κεκλεισμένων, όπου ηταν οι μαθηται δια τον φοβον των Ιουδαίων ηλθει Ιησους, καὶ εβη εις το μεσον, καὶ λεγει αυτοις, Ειρηνη υμιν.

19. Καὶ μεμφομαι γε τῷ Διωνυσῳ, ότι, υμας καταναυμαχισας, μετεβαλε, δεον χειρωσασθαι μονον.

20. Εσχάτο προς τους θεους ατλας ταγαθα διδονα, ως τους θεους καλλισθα εδοτας, οποια αγαθα εστι.

21. Αν χυτραν σφერγης, μεινισο ότι χυτραν σφεργεις· καταγειςτεις γαρ αυτης ου ταραχθῃτη· αν παδιον στυτου καταφιλης η γυναικα, ότι ανθρωπον καταφιλης· αποθαιοντος γαρ αυτου, ου ταραχθῃτη.

22. Οικετας μεν οι δυναμενοι ωρουνται, ινα υπερβους εχωσι· καὶ φιλους κτωνται, ως βοηθων δεόμενοι των δε αδελφων αμελουσιν, ωςπερ εκ πολιτων μεν γιγνημενους φιλους, εξ αδελφων δε ο γιγνημενους.

23. Ηδη δε πειρας εχοντας του δραματος, αποδυσάμενους εκαστος αυτων την χρυσοσταβρον εκείνην εσθῃτα, καὶ το προσωπειον αποθεμενος, καὶ καταβας απο των εμβάτων, πεινης καὶ ταπεινός περιερχεται.

24. Ταυτα ετι λεγουσης αυτης, ο περιεμεινα εγω το τελος των λογων.

25. Διωριζομενων δε τούτων, επισκεψαμεθα περὶ της ευδαιμονιας ποτερα των επαγγελτων εσθι, η μαλλον των τιμιων.

26. Προς δι ταυτην των Περτινακα, ουκτος αχμαλυσσης, παύων τε ύπνου κατενηκμενων, αφικιουνται ο Λαιτος και Εκλεκτος.



# CHAP. XXXIII.

1. Την νύκτα οὕτως ἐπορεύοντο.
2. Οὐτὼν αὐτῶν ὃ πολλὰς τῷ ἡμέρας ἐν τῇ Ἀττικῇ, ἡ γὰρ πρῶτον ἤρξατο γενέσθαι τοῖς Ἀθηναίοις.
3. Ἐν ᾧ καιρῷ, ἐγενήθη Μωσῆς, καὶ ἦν ἀστὴς τῷ Θεῷ· ὃς ἀνέστραφεν μῆνας τρεῖς, ἐν τῷ οἴκῳ τοῦ πατρὸς.
4. Ὁ Κυρὸς χρόνον μὲν τινα σιωπῇ κατεδάκρυσεν, ἐπεὶτα δὲ ἐφθεύξατο.
5. Τὰς τοῦ μῆνος, δέκα ναὺς ἀπεστείλατε ἔχοντα Χαριδημόν κενὰς, καὶ πέντε τάλαντα ἀργυρίου.
6. Ὅστις πολὺν χρόνον ἀδίκῳ ἀκολαστος μένει, τούτον δεῖ νομίζειν τὸν αὐτοχέστατον.
7. Εἰ νόμος τέθεικε μὴ ἐσθιοντάς μὴ πεινῆν, καὶ μὴ πινόντας, μὴ διψῆν, μὴδὲ ῥίγουν τοῦ χειμῶνος, μὴδὲ θαλπεσθαι τοῦ θεροῦς, οὐδεὶς ἀν νόμος δυνήσεται διαπραξάσθαι ἀνθρώπους τὰντα πειθεσθαι.
8. Τῇ μιᾷ τῶν σαββάτων, Μαρία ἡ Μαγδαληνὴ ἐρχεται πρῶν, εἰς τὸ μνημεῖον, καὶ βλέπει τὸν λίθον ἠρμένον ἐκ τοῦ μνημείου.
9. Κακείμενοι ἀποπλευσαντες, τῇ ἐπιστῇ κατήντησαν ἀντικρυς Χίου· τῇ δὲ ἑτέρᾳ, παρέβαλον εἰς Σάμον· καὶ μετὰ τὴν ἐν τρογυλῇ, τῇ ἐχομένῃ ἤλθον εἰς Μίλητον.
10. Τῇ ὑστεραίᾳ, ὃ τε Κυρὸς ἐπέμπε τὸν ἀγγέλον· καὶ ὁ Ἀρμένιος, καὶ οἱ Χαλδαῖοι συνεπέμπον, ὡς ἰκανωτάτους ἐνομίζον εἶναι, καὶ συμπράξαι· καὶ εἶπεν περὶ Κυροῦ τὰ προσήκοντα.
11. Τῆς Οδυσσεύς μακρὸς ὁ λόγος ἐστίν· ἀποδημούντος τινος ἐπὶ πολλὰ, καὶ παραφυλαττομένου ὑπὸ τοῦ Ποσειδῶνος, καὶ μοῦνος οὐτος.
12. Χαίρε, ὦ Μενίππε· καὶ ποθεν ἡμῖν ἀρίζαι; πολὺν γὰρ χρόνον οὐ πεφίνας ἐν τῇ πόλει.
13. Ἡμέρας μὲν ἑβδομήκοντα τινὰς, οὕτω διήτηθησαν ἀφροὶ· ἐπεὶτα, πλὴν Ἀθηναίων, καὶ εἰτινὲς Σικελιωτῶν ἢ Ἰταλιωτῶν συνεστράτευσαν, τοὺς ἄλλους ἀπέδοντο.

14. Εκείνης, οὐκ ἔστιν τῷ Κρίτῳ, ὁ Σωκράτης διαλέχθης τὸ καὶ ἐπιστολῆς αὐτῆς ἐβόλετο αὐτὸς ἡμῶν παρ' ἡμῶν καὶ ἡ πόλις ἐφ' ἧς ἡμεῖς ἐσμεν, χρόνι γὰρ πικρὴ ἐντροπία ἴσται.

15. Ταῦτα ἐνέειπεν αὐτῷ, οὐδὲν ἐπὶ στήθεσιν αὐτῷ, οὐδὲν χρόνι δικαιοσύνη, ἡμεῖς τε, καὶ ὁ ἀνθρώπος ἐκκαλεῖται αὐτοῦ, καὶ ὅς τα ὁμματα ἐτίθη.

16. Γούτων δὲ Ἀθηναῖος φησὶ δὴ οὐκ ἐστὶν πέντε καὶ οὐκ ἑξ, ὅς ἀνθρώπος ὅμοι ἡμῶν καλῶς ἔχει δόξαν, χρόνι γὰρ ἐστὶν ἐστρατιωτικῆς, μὴ μακροῦ τούτου, ἀλλ' ἵσται ἀνδρὶ καλῶς ἔχει, ἐν διαδοχῇ ἀλλήλοις.

17. Λέγεται, Ἀλλεβιάδην, τῇ ἐκδοσὶ ἐτῶν ἐπαι, Περικλεῖ ἐπιτροπῇ μὲν ἐπὶ αὐτοῦ, τοιαυτὴ διαλέχθηναι.

18. Ἀρ' οὐ αὖ ἐξελθὼσι χρόνι ἐκ τῶν ἐφ' ἡμῶν, οὕτοι αὖ πέντε καὶ οὐκ ἑξ ἐπὶ διαδοχῇ αὐτοῦ.

19. Ὁ Κροῖζῆς, ὁ τῶν Μιδων βασιλεὺς, τὴν μὲν νύκτα ἐν ἡ ἐξελθὼν ὁ Κροῖς, αὐτὸς τε ἐμεθυσκετο, ὡς ἐπ' εὐτυχίᾳ καὶ τοὺς ἀλλοὺς δὲ Μιδῶνς αὐτοῦ παρεῖναι ἐν τῷ στρατοπέδῳ, πλὴν ολίγων, ἀκουῶν βορῶν πολὺν.

20. Ἰματῶν ἡμεῖς οὐ μόνον φαυλὸν, ἀλλὰ τὸ αὐτὸ θερεὺς τε καὶ χειμῶνος.

21. Τῇ ὑστεραίᾳ αὐτὸς ὁ Τυρανὴς παρην.

22. Ὅταν δ' ἐλθῇ τὸ τέλος, οὐ μετὰ λῆθους αἰτίαι κοινταί, ἀλλὰ μετὰ μνήμης τῶν αἰετῶν ἡμεῖς οὐκ ἐμνησθῆται θαλλοῦσι.

## CHAP. XXXIV.

1. ΚΑΙ νυν πέμψον εἰς Ἰοππὴν ἀνδρας.

2. Κακῶς ἀναστὰς, ἐρχεται εἰς τὰ ἔθνη τῆς Ἰουδαίας, διὰ τὸ περὶ τὸ Ἰουδαίου.

3. Τῷ ἡγεμένῳ αἰετῶν μελίσται ἐκδοῦναι πειθοῦνται ὅπου δ' αὖ μὲν, καὶ οὐδεμία ἀπερχεται ἐντευθεν.

4. Αἰετῶν ὅσον εἰκοσὶν ἢ τριακοντα σταδία.

5. Ἡμεῖς δέ, εἰ δοκεῖ, Γηφωνα τὸν δανεισθῆν ἰδωμεν, οὐ μακρὸν ἔδον δὲ καὶ οὗτος οἰκεῖ, ἀνεσθῆται αὐτῇ ἡμῖν ἡ θύρα.

6. Τῇ ὑστέραρχᾳ, πρῶτῳ ἐπορευοντῷ, καὶ προήλθον ὡς εἰκοσι σταδίους.

7. Ἐπεὶ γὰρ ἦλθον (πρὸς) πατρὸς ἀρχαίων ταφόν.

8. Ἀρξάμενος ἀπὸ τῆς Γαλιλαίας, ἕως ὧδε.

9. Καὶ διὰ ἀπηγάγε με πρὸς τι χωρίον, τοῦ ἀλλοῦ ζοφερωτέρου.

10. Οὐ μοι δοκεῖν ἐπείγειν, ὑμᾶς εἰς Ἱερουσόλυμα πορευέσθαι, εἰς τὴν τῶν ἐχθρῶν πόλιν, μακρὰν οὕτως ὁδόν.

11. Τὸ μῦθος ποιεῖν Ἐπιχαρμὸς καὶ Φορμῖς ἤρξαν. Τὸ μὲν οὖν ἐξ ἀρχῆς ἐκ Σικελίας ἦλθε. Τῶν δὲ Ἀθηνησῶν, Κρατὶς πρῶτος ἤρξεν καθολοὺς ποιεῖν λόγους ἢ μῦθους.

12. Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ, ὅτι δεῖ αὐτὸν εἰς Ἱερουσόλυμα ἀπελθεῖν, καὶ πολλὰ παθεῖν ὑπὸ τῶν πρεσβυτέρων, καὶ ἀρχιερέων, καὶ γραμματέων.

13. Ἄλλον παραγάγε· μᾶλλον δὲ τῷ δυνάμει τούτῳ· τὸν γελῶντα τὸν Ἀβδηροθέν, καὶ τὸν κλαίοντα τὸν ἐξ Ἐφέσου· ἅμα γὰρ αὐτὰ πεπρασθαι βουλευσθον.

14. Τούτῳ μὲν οὖν οἰκᾷδε αὐτὸς ἀφιγμένον, καὶ πρὸς ἀλαζονικὰν ἀρβέντα πολλήν, ἀπέπαυσεν οὐκ εἰς μακρὰν τοῦ φρυαγματος Ὀδεάθος ὁ Παλμυρηνός, ἀπὸ, ἀφανὲς μὲν τὰ πρῶτα καὶ ἀγνώστους.

15. Μὴ κατοκνεῖ μακρὰν ὁδὸν πορευέσθαι, πρὸς τοὺς διδάσκειν τι χρησίμους ἐπαγγελλομένους.

16. Ἐκείρικει ὁ Παῦλος παραπεύσας τὴν Ἐφεσον, μήποτε γενήθῃ αὐτῷ κατασχεσίς ἐν τῇ Ἀσίᾳ· ἐσπευδε γὰρ εἰς τὴν ἡμέραν τῆς Πεντεκοστής γενέσθαι ἐν Ἱερουσαλὴμ. Ἀπὸ δὲ τῆς Μιλήτου, πεμφθὼς εἰς Ἐφεσον, μετεκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας.

17. Ἐγὼ ἀφίημι ὑμᾶς οἰκᾷδε τοὺς ἐπιλημμένους, καὶ δίδωμι ὑμῖν σὺν τοῖς ἄλλοις Χαλδαίοις βουλευσάσθαι, εἴτε βουλευσθε πολεμεῖν ἡμῖν, εἴτε φίλοι εἶναι.

18. Καὶ κατέβη διὰ τέλους ἐτῶν πρὸς Ἀχασβ εἰς Σαμαρείαν.

19. Ἐμοὶ δὲ οὐτε ἐξίστησι ἕως οὗ οἰκοῦν ἠναντιώθῃ τὸ τοῦ θεοῦ σημεῖον, ὥστε ἡμεῖς ἀνέβαινον ἐνταυθοί.

20. Ἐπαμειβή δ' ἂν τις καὶ τὸν Ἀθηνησὶ νομοθετήν, ὃς τὸν μὴ διδάξαντα τέχνην ἐκώλυε πρὸς τοῦ τμήδος τρεφέσθαι.

## CHAP. XXXV.

1. Των πονων πωλευσιν ἡμιν πάντα τ' ἀγαθὰ θεοί.
2. Ἡν ἐβλή σε ἀποδοσθαι ἵππῳ το μεγίστῳ δὲ ὄσων.
3. Ἐπὶ λεγε, ὅτι τοσούτων πωλευτὰ ἀπαθεία, τοσούτου ἀταραξ-  
ια, προίκα δὲ οὐδὲν περιγίνεται.
4. Φοβικῶν καρπῶσι κατὰ το μεγέθος ἑξ δακτύλων αἰτίς.
5. Οἶδατε ὅτι οὐ φθαρτοί, ἀργυρίῳ, ἢ χρυσῷ ἐλυτρωθῆτε ἐκ τῆς  
μάταμας ὑμῶν ἀναστροφῆς.
6. Ὡς τῆς μικρὰ μερὶ, παρ' ἐκεῖνου προίκα λαβόντες, πολλὰ  
τοῖς ἀλλοῖς ἐπώλουν.
7. Ἀγκυράν ἐκομισα πέντε δραχμῶν.
8. Λέγουσιν αὐτῷ· Ἀπελθόντες ἀγορασάμεν δίκιοσιων δηναρίων  
ἀρτους, καὶ δώμην αὐτοῖς φαγεῖν.
9. Σὺ δέ, εἶπ, ὦ Τίγραις, λέξον μοι, ὅπου σὺ ἀν τρίαῖο, ὥστε  
τὴν γυναικα ἀπολαβεῖν; Ἐγὼ μὲν, εἶπ, ὦ Κυρε, καὶ τῆς ψυχῆς  
πριαμην, ὥστε μὴ ᾤωτε λατρεύσαι ταυτήν.
10. Ἀνακρίων δώρεα παρὰ Πολυκράτους λαβὼν πέντε ταλαν-  
τα, ὡς ἐφροντίσεν ἐπ' αὐτοῖς δύναι νύκτιν, ἀπέδωκεν αὐτὰ, εἰπὼν,  
Οὐ τιμασθαι αὐτὰ τῆς ἐπ' αὐτοῖς φροντίδος.
11. Νίκιας, ὁ Νικηράτου, λεγέται ἐπιστάτην εἰς ταργυρία πρι-  
ασθαι τάλαντου.
12. Μὴδε ἀν τι ὠνομα, ἢν πωλῇ νεώτερος τριακόντα ἐτών, ἐ-  
ρωμαὶ ὅπου σὺ πωλεῖ;

## CHAP. XXXVI.

1. Ἐξελθόντες τῆς πόλεως,
2. Οὐκ ἀσφαλὲς λέγειν τὰ τοιαῦτα· μὴ καὶ τι κακὸν ἀπολαύω-  
μεν τῆς φλυαρίας.

3. Νυν δε, κατ' ελεον, αυθις αθνασιας μεταληψας.
4. Ανθρωπινη δε γνωμη τις αν φευγοντων πολεμιων αποτρε-  
πειτω.
5. Μετατημφη Σιμωνα ος ετικαλειται Πετρος. 'Ουτος ξενιζε-  
ται παρα τμη Σιμωνι βυρται, ω εσιν οικια παρα θαλασσαν ουτος  
καλησει σοι τι δει ποιειν.
6. Δια τι και υμεις παραβαινετε την εντολην του Θεου, δια την  
παραδοσιν υμων.
7. Λαβουτα το ξιφος εαυτην προανειλεν του ανδρος.
8. Μερητο οτι εαν μεν εμμεινης τοις αυταις, οι καταγελωτες  
σου προτερον, ουτοι σε υστερον θαυματουσιν· εαν δε ηττηθης αυτων,  
διπλουν προσληψη καταγελωτα.
9. Συνανεστησαν μεν αυτη πασαι αι αμφ' αυτην.
10. Εχω, ω ξενε, παρα σου παταν την δικην, επειδη σεαυτου  
καταδικαζεις θανατον.
11. Ει συμβαιη βραχει φωρηντι δυο συμφωνα επενεχθηναι, μα-  
κραν ποιησει την συλλαβην.
12. Συντετακται και συνακολουθει τοις μεν πλουτοις και ταις  
δυνασαις ανοικα και μετα ταυτης, ακολασια.
13. 'Οι φρονιμως και αρετης απειροι ευωχιας δε και τοις  
τοιουτοις αει ζωνοντες, κατω φερονται, και πλαιωνται δια βιου.
14. Ιδων δε αυτην ο Ιησους, ειπεν αυτη· Γυναι, απολελυσαι  
της ασθενειας σου και επεθηκεν αυτη τας χειρας, και παραχημα  
αγωρδωθη, και εδοξαζε τον Θεον.
15. Κριτίας και Αλικιαδης, εως μεν Σωκρατεσι συνησιν, εδυ-  
νασθην των μη καλων επιθυμιων κρατειν· εκεινου δ' απαλλαγεντε,  
Κριτίας μεν φυγαν εις Θετταλιαν, εκει συνην ανθρωποις ανομιχ μαλ-  
λον η δικαιοσυνη χρωμενοις.
16. Πρωτον μεν συν δικαιοις εμι απολογησασθαι, προς τα πρω-  
τα μου ψευδη κατηγορημενα, και προς τους πρωτους κατηγορους·  
επειτα δε προς τα υστερον, και τους υστερους.
17. Μη θαυμασες, ω εταιρε, νεωσι γαρ Ευριπιδη και Ομηρω  
συγγενομενος, εκ οιδ' οπως ανεπλησθην των επων, και αυτοματα  
μοι τα μετρα επι το σιγμαν ερχεται.
18. Ει συ μανεις, ω Αιαν, σεαυτον εφονευσας, τι αητίας τον  
Οδυσσεα; Και πρωην ουτε προσεβλεψας αυτον, οποτε ηκε μαντευ-  
σομενος, οτε προσπειν ηξιωσας ανδρα συστρατιωτην και εταυρον.



20. Εἰδὼς δὲ Σωκράτης τὸς συντάς, οὐ μὲν ὅτε ἐπὶ τῶν αἰθρῶν ὄντα, ἀπέχεσθαι τῶν ἀνθρώπων, τὴ καὶ αἰκῶν, καὶ ἀσχυρῶν, ἀλλὰ καὶ ὅτε ἐν ἐρημίᾳ εἶναι.

21. Ἐαυτῷ μὲν πάλιν ἐλάττωσεν τὸς ἐν πόλει πρὸς φίλους, ἐὰν μὴ πάντα, ὅσα ἡ πόλις βούλεται καταπραΰναι, ταῦτα δὲ καὶ ὁπότε χεῖν, τὸ πῶς οὐ πολλὰ ἀφροσύνη ἐστὶ ;

22. Ἐγὼ δὲ συνταί μὲν θεῶν, συνταί δὲ ἀνθρώποις τοὺς ἀγαθοὺς ἐργοὶ δὲ καλῶν, οὐτὶ θεῶν αὐτὴ αἰθρῶν, χάρις ἐμοὶ γίγνεται.

## CHAP. XXXVII.

1. Ὁ Κύριος, ἀκούσας, (ἐκεῖνα) τοῦ παθὸς ἀντερεῖ αὐτοῦ.
2. Φίλει αὐτὸν (ἐκεῖνα) τῆς ἀρετῆς.
3. Ἐσφικέσθαι παρὰ τῷ θάνατῳ τοῦ Ἰησοῦ, ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ (γυνὴ) τοῦ Κλωπᾶ.
4. Ταῦτον τὸν αἰδρα οὐχ ὅπως ἀγίασθαι (ἐκεῖνα) τῶν ἐκκλησιμμένων, ὡς αὐτῆς τῆς ἐπιποιᾶς καὶ σπουδῆς ἀξίον ἐπαινεῖν.
5. Ὁ ἰχθὺς ὁ Κεφῆλος (ἵς) τῶν ἐν τοῖς ἱερεῖς βιούντων ἐστὶ.
6. Ἀπέχων πλειονῶν ἡμερῶν (ὁδόν).
7. Θαυμάζω σου (τὴν ἀρετὴν).
8. Ἀπαγχῶν αὐτὸν τῆς ὁδοῦ ἐξω, ὑπὸ φοινίκας τινὰς, τῶν Μιδιῶν πύλων (τινὰς) ὑποβάλλειν ἐκέλευσεν αὐτῷ.
9. Ὁ Ρωμαῖος βασιλεὺς, γηρασκὼν ἦν, ἐς διδασκαλοῦ (οὐκ) φοιτᾷ δὲ ἐμὸς βασιλεὺς Ἀλεξάνδρος δύο καὶ τριακοντα ἔτων ἀπέθανεν.

10. Ἐγὼ τοι σὲ μὲν δίκαιον νομίζω, σέθεν δὲ οὐδ' ὁπώτῃσιν δέικεις δὲ μοι καὶ αὐτὸς τοῦτο γιγνώσκων. Οὐδεὶς γὰρ οὐκ (χαρὶν) τῆς συνέπειας ἀργυρεῖν πράττει.

11. Ἐν τῇ ἐκκλῇ ἐτυχάνε τις ἑν τῶν ταξιαρχῶν, Ἀγλαΐτιδας, ῥωμαῖο ἀνὴρ, τὸν τρόπον, (ἵς) τῶν σίμφροτις ἀνθρώπων.

12. Οὗτοι δὲ γεραίτεροι στρατεύονται μὲν οὐκέτι ἐξω τῆς (πατρὶδος) αὐτῶν, οἱ δὲ μένοντες δικάζουσι τὰ τε κοινὰ πάντα καὶ τὰ ἴδια.

13. Μᾶθθε δὲ (ἐκ) μου, ὦ παῖ, καὶ ταδε, ἐφη, τὰ μέγιστα· παρὰ γὰρ ἱέρα καὶ οἰῶνους μὴτ' ἐν σαυτῷ μὴδεποτε, μὴδ' ἐν τῇ σφρατίᾳ, κινδυνεύσης.

14. Ω (αἰτία) πολλοῦ γελῶτος. Ἀλλὰ νῦν τίς ἀν' αὐτοὺς προσέλεφεεν οὕτως ὑπερφρονούντας τῶν ἀλλῶν; ἢ τίς ἀν' αὐτοὺς πιστεύσειεν, ὥς μετ' ὀλίγον οὗτος μὲν αἰχμαλωτὸς εἶναι, οὗτος δὲ τὴν κεφαλὴν ἐξεῖ ἐν ἀσκῷ αἵματος;

15. Οὐκοῦν ὁ Ἀμμων ἐψευδετο, λέγων ἑαυτοῦ σε εἶναι υἱόν· σὺ δὲ (υἱός) Φιλίππου ἀρὰ ἦσθα. Ἀλεξ· Φιλίππου δηλαδὴ. Οὐ γὰρ ἀν' ἐτεθνηκεν Ἀμμωνός ὢν.

16. Εἰ βουλοῖο ξένον ποιῆσαι ὑποδέχεσθαι σεαυτὸν, ὅποτεν ἐλθοῖς εἰς τὴν ἐκεῖνου (πολιν), τί ἀν' αὐτοῖς;

17. Κεχρησμένοι οἱ πολλοὶ ἀκουσονται, θαυμάζοντες, καὶ εὐδαιμονίζοντες σε τῶν λόγων (ἐνεκα) τῆς δυναμείας, καὶ τὸν πατέρα τῆς εὐποτίας.



## CHAP. XXXVIII.

1. Ἐπὶ δὲ τὰ εἶδη ταῦτα δεῖ εἶναι τὴν ἐποποιίαν τῇ τραγῳδίᾳ.

2. Ἡμᾶς μὲν ἄρτος καὶ κρέας εἰς τοῦτο ἀγεί· ὑμεῖς δὲ εἰς μὲν τὸ αὐτὸ ἡμῖν σφενδεδέτε, πολλοὺς δὲ τινὰς ἐλιγμούς· ἀνω καὶ κατὰ πλανώμενοι, μόλις ἀφικνεσθε, ὅποι ἡμεῖς παλαι ἤκομεν.

3. Ὅταν ὁ νοῦς ὑπο οἴνου διαφθάρῃ, ταῦτα πάσχει τοῖς ἄρμασι, τοῖς τοῦς ἡνιοχοῦς ἀποβάλλουσιν.

4. Οὐχ ὁμοίως ἐξεταζόμεν τε καὶ βασανίζομεν τοὺς ἐπιτυχόντας ἀνθρώπους, τοῖς ἐκ γένους λαμπροῦ.

5. Ἐπλευσαν εὐθύς, πέντε καὶ εἰκοσι ναυσι.

6. Δοκεῖ μοι ἀσχερόν εἶναι ἀνθρώπῳ, ταῦτα πάσχειν τοῖς ἀφροσύνασι τῶν θηρίων.

7. Τη μὲν ὁ αὐτὸς ἀν εἰς μίμητις Ὅμηρον Σοφοκλῆς, μίμηται γὰρ ἀμφὶ σπουδαίους· τὴν δὲ Ἀριστοφάνει, πρᾶξιτάς γὰρ μιμου-  
ται καὶ δρώντας ἀμφώ.

8. Περὶ μὲν Αἰγυπτίῳ διακοσίῳ τμήρεσι, αὐτοῖς πληρώματι,  
διεφθάρησαν· περὶ δὲ Κυπρίῳ τεττακότα καὶ ἑκατὸν ἐν τῷ Πόντῳ  
μυρίους ὀπλίτας αὐτῶν καὶ τῶν συμμάχων ἀπέκτειναν.

9. Εἰ ἔτι ἀνδρᾶ μοῖον Θείῃαια, καὶ ἔτι ἀνδρᾶ Ἀρκάδιᾳ ταῦτα  
φρονούντα εἶχεν ἡμεῖς, οὐδεὶς τῶν Ἑλλήνων τῆς παρούσι κακοῖς  
ἐκείρητ' αὐ.

10. Τῶν γραφάτων, οἱ μὲν οὐδὲν πλέον ἢ συναγωγὴν καὶ μετα-  
γραφὴν τῶν τοῖς πρεσβυτέροις συντιθέμενων ἐποίησαν, καθάπερ Εὐκλεί-  
δης, καὶ Δημοκρίτος, καὶ Πρὸκλος· οἱ δὲ, μικρὰ κομίσαντα πράγμα-  
τα τῆς τῶν παλαιῶν ἱστορίας ἀπομνημονεύσαντες, εἰς τοὺς αὐτοὺς  
τοποὺς ἐκείνοις ἐπέχειρησαν συντιθέμεν βιβλία, καθάπερ Ἀντίος, τε  
καὶ Μήδιος, καὶ Φοῖβιον.

11. Τί γὰρ ἀτελίτε εὐδαμονίας, ὅς τοιούτων μὲν προγοῶν  
εὐτυχέων, οὐδὲς ἄλλος, πλην εἰ τις ἀπὸ τῶν αὐτῶν ἐκείῳ γε-  
γορε ;

12. Μεγά τι τῶν πολεμίων πλῆθος, αὐτοῖς ὅπλοις, ἐλάβε.

## CHAP. XXXIX.

1. ΜΕΛΛΕΙ παραδίδοσθαι·

2. Ἰούδας Σιμωνὸς Ἰσκαριώτης, ὁ μέλλων αὐτὸν παραδίδοσθαι.

3. Εφοβήτο ὅτι σφθισέσθαι ἐμελλε, τὰ βασιλεῖα οἰκοδομὴν ἀρ-  
χομένης.

4. Τοῦτο εἶπε, σημαντῶν ποῖῳ θανάτῳ ἐμελλεν ἀποθῆσθαι.

5. Ὃς ἰδὼν Πέτρον καὶ Ἰωάννην μελλείτας εἰσελθεῖν εἰς τὸ ἱερόν,  
πρῶτα ἐλεημοσύνην λαβεῖν.

6. Πάν ὃ, τι ἀν μέλλους λεγέτω, πρότερον ἐπισκεπτεῖ τὴν γλῶσσαν·  
πολλοὶ γὰρ ἢ γλῶττι πρότρεχει τῆς διανοίας.

7. Ἀνδρῶν ἀναγρῆσθαι μελλούσα.

8. Φίλους, οὐκ ἐχθρούς δέῃ εἶναι τοὺς μελλόντας συμμαχοῦς εἶναι, καὶ μὴτε ἐπὶ τοῖς ἀγαθοῖς τοῦ ἀρχόντος φθονήσοντας, μὴτε τε ἐν τοῖς κακοῖς προδωσόντας.

9. Τίς γὰρ, μέλλων ποιῆσαι τι, ἀγνοεῖ ὁ μέλλει ποιεῖν; οὐ γὰρ ἀλογῶ δύναμει ποιεῖ.

10. Ἐν τῇ Κρετφοντῇ, ἡ Μεροπη μέλλει τὸν υἱὸν ἀποκτείνειν, ἀποκτείναντε οὐ, ἀλλ' ἀνεγνώρισε· καὶ ἐν τῇ Ἑλλῇ, ὁ υἱός, τὴν μητέρα ἐκδίδονα μέλλων, ἀνεγνώρισε.

11. Ἐμελλήτε δ' ἂν ἐπὶ καὶ πλείονα εὐεργετήσιν τοὺς ὑπηκόους· εἴτε καὶ τοὺς συκοφαντάς τῆς πόλεως ἢν διώξας, καὶ τοὺς πανταχοῦ ἢν κολασθῆναι κελεύσας.

12. Τοὺς μὲν ἀνῆρθε, τοὺς δὲ ἐμελλήσε.

13. Ἐν ταύτῃ τῇ ἡμέρᾳ, μέλλει ἕκαστος ὑμῶν τὴν ψυχὴν φερεῖν, περὶ τῆς ἑαυτοῦ παρρησίας.

## CHAP. XL.

1. Εἰ σωφροῶν διατελεῖ, πῶς ἂν δικαίως, τῆς οὐκ ἐνοῦσης αὐτῷ, κακίας αἰτίαν ἔχοι;

2. Ἐφη τύχειν τότε ἔων ἅμα Δημαρῆτῳ.

3. Ἐὰν ὁ ἑταῖρος ἢ μεμολυσμένος, καὶ τὸν συνανατρίβομενον αὐτῷ μολυνεσθῇ ἀναγκή, καὶ αὐτὸς ὦν τύχῃ καθάρως.

4. Εὐτυχחנוμεν περιπατούντες ἐν τῷ τοῦ Κρόνου ἱερῷ, ἐν ᾧ πολλὰ μὲν καὶ ἀλλὰ ἀναθήματα εὐεωρούμεν.

5. Ὡς εἰς μεγάλην τίνα ἐπιθυμίαν ἐμβέβηκας ἡμᾶς, εἰ ταυθ', οὕτως ἔχει; Ἀλλ' εἶπιν, ἐφη, οὕτως ἔχοντα.

6. Ἐγὼ παρεσκευασμαί μιν πειθεσθῇ τοῖς νόμοις· ὅπως δὲ μὴ δι' ἀγνοίαν καθῶ τι παρανομήσας, τοῦτο βουλομαι σαφῶς μαθεῖν παρ' ὑμῶν.

7. Ἐπαῖνου ἄξιός, ὃς ἂν φθῇ τοὺς φίλους εὐεργετῶν.

8. Καὶ τοῦτο μὲν οὐκ ἀσχυνομαι λέγων· το δὲ, ἢν μὲντε παρ' ἐμοί, ἀποδώσω, ἐν ᾧ ὅτι τοῦτο ἀσχυνομένην ἂν εἰπείν.

9. Διὰ το εἶδέναι ταῦτα ἀληθὲς εἰ, παραλογίζεται ἡμῶν ἡ ψυχὴ καὶ τὸ πρῶτον ὥς οἱ.

10. Εἰ δὲ καὶ Ἀγγέλους κτ., ἐν συγγραμμάτι ἐνὶ μύθῳ τοῖς παιδείας μεταποιουμένοις ὀφελὸς φερόντα.

11. Θάρρει, εἴη, ὦ Κόρη, εὐδὲ πρὸς μελέτοσι ταῦτά μιν θεωμένος, οὐ μὴ κρατῆθω, ὥστε ποιεῖν τι ὧν μὴ χρὴ ποιεῖν.

12. Αἰσούσας τούτῳ ὁ Γαλάτας, καί ποτε τὴ καὶ αὐτῇ, Ἀγ' οὐκ, εἴη, δύναμιν αὐτὴν συνεκκαταμένης φάσαι, ὡρὴν τε εἰλημένη;

13. Τίς φιλοξενίας μὴ ἐτιλαμβάνεται; διὰ ταύτης γὰρ ἰσχυροὶ τινες ξενιστὰντες ἀγγέλους.

14. Τίς δὲ ἡμεῖς, αἰτίας ἀπὸ τοῦτο δεικνύοντες ἡ τὸν παῖτα, ἡ τὴν τῆς μετρώς ἀλλοφίαν, χαλᾶσαι καὶ ἄλλαι φάσαι τούτο ποιοῦντα; ὅ, τι γὰρ ἐκείνῳ ὁ Κύριος, ὑπερῆχεν αὐτὸς χαρίζομενος.

15. Ἡδύσθη Σωφράτης ἀπ' ἐλαχίστων μὲν χρημάτων, ποταρικώτακτα ζῶντα, τῶν ἡδονῶν δὲ τῶν ἐγκρατίζοντων οἶτα.

16. Εἰ δὲ καὶ ταύτας καταλύσετε, ἡ τοῖς καταλύουσιν ἐπιτρέψετε, προέγω ὑμῖν, ὅτι ληστέ τις πολιτείας παραχαριστήτης.

17. Εὐτοχῶς βροῦται τῆς ἀμύνης γένεσις, καὶ ὕδωρ, τοῦ ἐταῖρος πρὸς μετοπώρον ἡδὴ οἶτος.

18. Κατέμαχον αὐτοὶ οὔτε θούτῳ τοῖς θεοῖς, οὔτε μαϊτικῇ χρημύον, ἀλλὰ καὶ τῶν ποιοούντων ταῦτα καταγέλωτα.

19. Εὐ εἰδ', ὅτι αἰ τῶν ἐταῖρος εὐτυχίαν εἶχον, οὐκ αὖ αὐτοὶ η-κουόμεν ἐν ἑλατεια οἶτα, ἀλλ' ἐπὶ τοῖς ἡμετέροισι ὀρίοις.

20. Οὐκ αὖ ἐβλήθη ἀγῶν, εἰ τι πρὸς τῶν φίλων ἐπιβλήμεναι, ὃ ἐγὼ εἰδὼς λελύθη ἐμυτοῖς;

21. Πίστη αὐτῶν οὐκ αὖ μεῖζον οὔτε αἰτίας αὐτῶν, οὔτε δόξης, ὧν αὐτοὶ συτυχαίνεις παρ' ἡμῶν εἰληφως.

22. Εἰ τι ἀδικίαν με ὑμῶν φάσαι, αἰσίστοι μοι περὶ πάντων, τῶν τιμωρίων, καὶ ἀγῶν, καὶ κριτῶν, πικρὰ καὶ μεγάλα έχουσαι τὰ ἐπιτίμια, καὶ τούτοις ἐξὴν ἀπάσι χρῆσθαι.

23. Πολλὰν αὖ τῶν Θεῶν χρεὶν σχοῖται, καὶ διαμαρτυρίαι τῆς δόξης, ἢν έχων περὶ σου τυχαῖον.

24. Ὅτι ἐκ παλαιότατο λαλῶν, οὔτε πρὸς τὸν Σίμωνα. Εἰ τι ἀδικίαν γὰρ ἐκ τοῦ βιβλίου, καὶ χαλᾶσαι τὰ βιβλία ὑμῶν ὡς ἀγῶν.

25. Εἰ τι ἀδικίαν συγγενὴ αὐτῶν ἐκ μὲν γένος αὐτῶν φάσαι, ἡμῶν δὲ ἀδικίαν οὐκ αὖ, τούτῳ ὅτι χρὴ μαχαιροῦναι, ὅπως καὶ φάσαι αὐτῶν.



26. Αὐθιμέρον, ἔπει ηκούσε παρόντα Κυρον, ὤχετο πρὸς αὐτὸν  
 πῶν το σῖρατευμα.

27. Δεινότερον πάντος ἦν τοῦ κακοῦ ἡ ἀθυμία, ὅποτε τις ἀσθε-  
 το καμῶν.

28. Οἶει οὖν ἀπο πάντων τούτων τοσαύτην ἡδονὴν εἶναι, ὅσην ἀπὸ  
 τοῦ ἑαυτοῦ τε ἡγῆσθαι βελτίω γίγνεσθαι, καὶ φίλους ἀμεινους κτασ-  
 θαι; ἐγὼ τοίνυν διατελὼ ταῦτα νομίζων.

29. Ἦν δὲ ποτε καὶ ἀρυσάμην το ὕδωρ, καὶ προσενεγκὼ τῷ σῖ-  
 ματι, οὐ φθάνω βρέξας ἀκρον το χεῖλος, καὶ διὰ τῶν δακτυλῶν διαρ-  
 ρῦεν, οὐκ οἶδ' ὅπως, αὐτὴς ἀπολείπει ξηραν τὴν χεῖρα μου

30. Ὡς μὲν οὖν δεῖ τα προσήκοντα ποιεῖν ἐθέλοντας ὑπάρχειν ἀ-  
 πάντας ἑτοιμούς, ὥς ἐγνωκότων ὕμων καὶ πεπεισμένων, παύσομαι  
 λέγων.

31. Ὁ Ἀσσυρίος, ὡς ἐγὼ προσιόντας τοὺς διερευνησόντας, φευ-  
 γὴν κελεύει ἄρματα ἐξανάσταντα δύο ἢ τρία, καὶ ἵππους ολίγους.

32. Ὅτε ἠλίσκετο το τῶν Ἀσσυρίων σῖρατοπέδον, ὁ αὐτῆς  
 οὐκ ἐτύχεν ἐν τῷ σῖρατοπέδῳ, ἀλλὰ πρὸς τὸν Βακτριανὸν βασι-  
 λεᾶ προέβευον ὤχετο.

33. Εἰ μὴ τιμωρησῇ-θε τοὺς ῥήτορας τούτους, οὐκ ἀν φθαίκοι το  
 πλῆθος τούτοις τοῖς θηρίοις δουλεύον.

34. Οὐ παύσομαι γραφῶν.

35. Ἀλλὰ πῶς ποιεῖ; Διψῶν παύεται.

36. Οἱ παῖδες, εἰς τα διδασκαλεῖα φωτῶντες, διαγούσι μαθη-  
 νόντες δικαιοσύνην.

37. Ἐν ὑπολείπεται μέρος τῆς πολιτείας, εἰτι καγὼ τυγχάνω  
 γινώσκων.

## CHAP. XLI.

1. ΚΑΙΡΟΣ του βοηθῆν.
2. Οὐ λεγείν δεινός, ἀλλὰ σίγαν ἀδύνατος.
3. Βοὸς, καὶ τοῦ ἐπιγελαί τῇ πατρίδι ἀπέχει.
4. Τί ἐξηλεθε θεασασθαι.
5. Ἐπεικα τὴ νίκην.
6. Καίρος ὑμῖν τοῦ ἀπῆλαι, ἀπὸ τοῦ μαχεῖσθαι.
7. Εἰ τῷ ζήτῳ, καὶ φροντίζῃν, καὶ βουλευέσθαι, τὸν πλεῖστον χρόνον διέτριβε.
8. Τα ἴδια χρήματα ἀνιλωκᾶ, οὐδὲν ἄλλο ποιῶν, ἢ τιμῶν, ἢ χαρίζομενος, ὅταν τινὰ ἀγασθῶ τῶν σιγατιῶτων.
9. Ἀδίκει Σωκράτης, ὅς μετ' ἡ πόλις ἰομίζει θεούς, ἢ ἰομίζων.
10. Εγὼ πρὸς σε ἦν, ἐπισκεψόμενος πῶς εἶχες.
11. Οὐ πασχόντες ἐγώ, ἀλλὰ φροντίζοντες, κτῶμεθα τοὺς φίλους.
12. Τάχῃ τοὺς τάτερας τῶν ἡλικιωτῶν ἀνστήτης ὁ Κύριος, προσιών, καὶ ἐσθλὸς ὡς ὅτι ἠσπάζετο αὐτῶν τοὺς υἱούς.
13. Εἰ μὲντοι, ὥστερ προσθῆν δια τοὺς ἐν μαχομένους, ἐτι καὶ νῦν, αἱ μάχαι κρίνεται. θάρρων ὕδιν αὐ σφαλερῆς.
14. Δημοσίᾳ τῇ θύρῃ ἐπιμελεῖται οἱ Πέρσαι καὶ βασιλεῖς, ὥστερ καὶ ἐν πολέμῳ, ἡγεμῶν αὐτοῖς ἐσθί, καὶ αὐτὸς τῇ θύρᾳ, καὶ τῶν ἄλλων ἐπιμελεῖται ὅπως αὐ θύρῃν.
15. Καὶ διὰ κείροτονται τὰ ψήφισματα κατὰ τῶν πλουσιῶν, ἢ, μα τῶν Κερβερον, οὐδέμια μηχανὴ τῇ διαφυγῇ αὐτοὺς.
16. Τάχῃ τὰ ἐν τῇ παραδείσῳ θηρία ἀνιλωκεῖ, διώκων, καὶ βαλλῶν, καὶ κατακainῶν.
17. Αὐτὴ ἐσθὴ ἢ ὁδὸς, ἢ ἀγούσα πρὸς τὴν ἀληθινὴν παιδείαν, καὶ μαλα γέ χαλεπὴ προσίδει.
18. Τάχῃς λέγειν μεν, πρὸς δὲ γ' αὐτῇ τῇ τάχει, πῶς τις ἐπικαθίζεν ἐπὶ τοῖς χεῖλεσι.
19. Τὸ λίαν φιλεῖν, τοῦ μὴ φιλεῖν αἰτίον.
20. Δεσφαί αἱ γυναῖκες εὐρίσκειν τέχνας.
21. Ὁ ἰσθμικός καὶ ὁ ποιητής ἢ τῇ ἡμέτρᾳ λέγειν ἢ ἀμέτρᾳ διαφερούσιν· ἐπὶ γὰρ αὐ τὰ Ἡρόδοτου εἰς μέτρα τίθενται, καὶ οὐδεὶς

ἥτις αν εἴη ἰσθρία τις μετὰ μετροῦ, ἢ ἀνευ μετροῦ. Ἀλλὰ τούτῳ διαφέρει, τῷ τον μεν τὰ γινόμενα λεγειν, τον δε, ὅα αν γενοιτο.

22. Μελίτῳν ἡλικίαν διαγνοῖ τις αν, τον τροπον τούτον· αἱ μεν αὐτοῖς στίλβαι τε εἰσι, καὶ εοικασιν ελαφ, την χροίαν· αἱ δὲ πρεσβύτεραι τραχεαὶ καὶ ἰδεν καὶ ἀψαθαι γινονται, ῥυσαὶ δὲ ὄρωνται δια το γηρας.

23. Ὁ τον θανατον φοβουμενος, ἥτοι ἀνασθησιαν φοβεῖται, ἢ ἀσθητιν ἑτέροισιν· ἀλλ' εἴτε οὐκετι ἀσθησιν, οὐδὲ κακον τινος ἀσθησῇ· εἴτε ἀλλοιοτέραν ἀσθητιν κτήσῃ, ἀλλοιον ζῶον εἴη, καὶ του ζῆν ἔπαυσι.

24. Ἐπειδὴ πράττειν αὐτος ἐκωλυετο τὰ πολιτικά, δια το καὶ περὶ μέζονα πσχολησθαι, Ἀρχιὰδαν, τον τοῖς θεοῖς φίλον, ἐπὶ τούτο παρέκαλει.

25. Συκελοντι εἶπεν, πορῶ μοι δοκοῦσιν ἀφελῆκεναι τὰ τὰ δεόντα λογίζεσθαι πάντες ἐφεξῆς, ὅποσοι την ψυχὴν σῶμα ἀπεφθίκαντο· τι γὰρ ἡ του πνεύματος ἡμῖν λεπτοτῆς πρὸ ἐργεῦ γενοῖτ' αν, εἰς φαντασίας καὶ λογισμοὺς; τι δὲ των ἀτομῶν σχῆμα τῶσαυτην, παρὰ τὰ ἀλλὰ, ἐχει δυνάμιν καὶ ῥώην, ὥστε φρονῆσιν γενῆαν, ὅταν εἰς ἑτέρου πλασῖν ἐγκαταμιχθῇ σώματος.

26. Ἰδεν ἦν σφοδρὰ ἐρασμῖος ὁ Πρσκλος· καὶ γὰρ οὐ μόνον αὐτῷ τὰ της συμμετρίας εὐ εἶχεν, ἀλλὰ γὰρ καὶ το ἀπο της ψυχῆς ἐπαυθουν τῷ σώματι, ὁῖονει φῶς ζωτικον, θαυμασιον ὅσον ἀπεσίλβει, καὶ οὐ πανυ φρασαι τῷ λογῷ δυνατόν.

27. Περὶ δὲ των ἀδελῶν, μαντευομενους ἐπεμπεν, εἰ ποιεῖται.

28. Ἀλλ' ὅγε σὸς πατήρ δεινότερος ἐστὶν διδάσκειν μείνον ἢ πλεον εχειν.

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## CHAP. XLII.

1. Οὗ σθηνει νικητεον (ἡμῖν) γυναίκας·

2. Ἀν μὴ ἡ πρὸς τῷ καλῷ σωζέσθαι, θανατον ἡμῖν αἰρέτεον ἐστί.

3. Τοις λεγουσιν ἄτασι, καὶ τοις ακουουσιν ὑμῖν, τὰ βελτίιστα καὶ τὰ ὀυσιώτα, ἀντὶ τῶν πρώτων καὶ τῶν ὑποβίων προαφίεται.

4. Φεύκτεν τῷ σωφρονουντί, τὸ πρὸς δόξαν ζῆν, καὶ τὰ τοῖς πολλοῖς δοκούντα περισκόψαν, καὶ μὴ τὸν ὀρθὸν λόγον ὑπερμακρύνοντα τε βίω.

5. Ἡμῖν δὲ ἐκεῖνο διακτορήτεον ἐν ἀρχῇ, εἰς τὴν ὑψέους τῆς ἡ βαλόντος τεχνῇ ἐπειγίης ὅλως αὐτῶν διακτινῆται, τοὺς τὰ ταῦτα ἀγόντας εἰς τεχνικά παραγγέλματα.

6. Φημί δὲ διχῇ βοηθεῖν σὺν τοῖς πρῶτοις ὑμῖν τῷ τε, τὰς πόλεις τῆς Οὐλυμπίας σώζειν, καὶ τοὺς τούτοις ποιητάς ἐφελκυστικῶς ἐκπέμπειν καὶ τῷ, τὴν ἐκείνου χώραν κακῶς ποιεῖν, καὶ τριηρεῖν καὶ στρατιωτάς ἑτέροις.

7. Ὅς τῶν εἰς τὸν πόλεμον ἔργων ποιησάσθαι τὴν βουλὴν συν-  
εργούς προθυμούς, τῶν παιδαγωγῶν, ἐμοὶ γὰρ δοκεῖ, ἀγαθὸς θηρά-  
τεον εἶναι καὶ λόγοις καὶ ἔργοις.

8. Εἰ τοὺς θεοὺς ἰδὼς σὺν σοὶ βύλει, θηράτευσεν (σοὶ) τὴν θύαν  
εἴτε ὑπὸ φίλων θύλοις ἀγαπάσθαι, τὴν φίλῳ ἐφελκυστικῶν εἴτε ὑπὸ  
πόλεως ἐπιθυμίας τιμάσθαι, τὴν πόλιν ὠφελήτεον.

9. Τὸ δὲ τελευταῖον καὶ μέγιστον, ὅτι αὐτῷ καὶ τὴν ἐλπίδα  
ἔκασαν ὑπεράβηκεν, οὐκ ἔστιν ἡμῖν παραλείψτεον.

10. Εἰ τις, μὴ ὡς ἀγαθὸς ἀσκητὴς, δοκεῖν βέλτερον, τί αὐτῷ  
ποιήτεον εἴη; ἀρ' ὡς τὰ ἐξω τῆς τέχνης μιμήτεον τὴν ἀγαθὴν  
ἀσκήτην; καὶ πρώτον μὲν, ὅτι ἐκεῖνι γὰρ τε καλὰ κερκῆται, καὶ  
ἀκολουθεῖ πολλὰς περιγῶνας, καὶ τότε ταῦτα ποιήτεον.

## CHAP. XLIII.

1. Ὅτι πλεονεξία πολὺ ἀβελιωτέρη ὑμῶν τοῦ βίου εἶναι.

2. Μὴ τις ἡμᾶς γράφεται γράφην ἀσεβείας, ἐπὶ τῷ Ραδάμαν-  
θους.

3. Καὶ ἐβόηθησαν φόβον μέγαν, καὶ ἐλεγεν πρὸς ἀλλήλους. Τίς  
αἶψα εἴη ὁ τοῦτος, ὅτι ἡ θαλάσσια καὶ οἱ ἀνέμοι ὑπακούουσιν αὐτῷ;

4. Τῷ τευθεν, εδειπνήμεν, ὦ Πυθαγόρα, πολυψόν τι καὶ ποικίλον δειπνιον, ἐπὶ χρυσῶ πολλῶ καὶ ἀργυρῷ καὶ ἐκπώματα ἢ χρυσὰ καὶ διακκοιοὶ ὠραίοι, καὶ μουστέρχει, καὶ γελωτοποιοί.

5. Σὺ μὲ πλῆτυντα, καὶ ἰδίῳ οὐκ ἔρω ζυνοῦντα, καὶ θαυμαστὴν εὐδαίμονιαν εὐδαίμονυντα, ἐπηγεiras.

6. Ὁ βεβουλευσάμενος ἀσχερῶς, εἰ οἱ ἢ τυχὴ ἐπιτποιτο, εὐρημα εὐρηκεῖ, ἥσπον δὲ ὕδεν οἱ κακῶς βεβουλευτά.

7. Τὴν ἐν φίλοις δικαιοτάτην ὑπόθεσιν ἐγὼ ὑποτίθεμαι ἢ γὰρ τι ἐγὼ φανῶ κακὸν πεποιθώς, ὁμολογῶ ἀδικεῖν ἢ μὲντοι μὴδὲν φαινῶμαι κακὸν πεποιθώς, μὴδὲ βεβλήθεις, ὃ καὶ σὺ αὐτὸ ὁμολογήσεις μὴδὲν ὑπ' ἐμὲ ἀδικεῖσθαι;

8. Πολλὰς μεταβολὰς μεταβάλλουσα ἡ τραγῳδία, ἐπαύσατο ἐπεὶ εἶχε τὴν ἑαυτῆς φύσιν· καὶ το, τε τῶν ὑποκριτῶν πλῆθος, ἐξ ἑνὸς εἰς δύο, πρῶτος Αἰσχύλος ἠγάγε, καὶ τὰ τε χορὴ πλάττωσι.

9. Προσανεῖλον δὲ καὶ τῆς παιδᾶς τοῦ Κλειάνδρου, πάντας τε ὅσους ἤδεσαν ἐκεῖνῳ φίλους, διεχρίσαντο· συροντες τε τὰ σώματα, καὶ πασαν ὕβριν ἐνυβρίσαντες, τέλος, κελωθήμενος εἰς τῆς οὐχέτης ἐρρίψαν φεροντες.

10. Ἐώρακατε, ἐν τῇ Ἀριστοφάνους κωμῳδίᾳ, Σωκράτην τινὰ ἐκεῖ περιφερομένον, φασκόντα τε αερόβατειν, καὶ ἀλλήν πολλήν φλυαρίαν φλυαρούντα.

11. Τῷ πληθεὶ ἑταῖρος ἦν, καὶ ζυγεφυγε τὴν φύγην ταυτήν.

12. Ἰδόντες δὲ τὸν ἀστέρα, ἐχαρήσαν χαρὰν μεγάλην σφοδρά.

## CHAP. XLIV.

1. ΟΥΚ ἀσφαλὲς ὅτε σοὶ λεγὼν, ὅτε ἐμοὶ ἀκνὴν τὰ τοιαῦτα.

2. Ἀληθὴ ταυτ' ἠκυσας, ὦ Μενίππε· καὶ τεθῆκα, ὥς ὅρας, ἀθανάτος εἶναι δυνάμενος.

3. Νῦν ζῆτετε μὲ ἀποκτεῖναι, ὅς τὴν ἀληθείαν κελαιήκα ὤμην, ἢν ἠκυσά παρα τῷ Θεῷ· τὸτο Ἀβραάμ ἔκ ἐποίησε.

4. Πᾶς τὸ οἰκεῖον ἐργὸν ἀγαπᾷ.



5. Περὶ μὲν τὸ κόσμῳ τί χρὴ καὶ λέγειν ; ὅσπερ ἰδέας, καὶ ἀγαθὰ, καὶ αἰσθητά, καὶ κτήνη, καὶ τοιαῦτα τῶν ὀχλῶν εἰσμάτω, ὁ-  
 σήμερὰ, παρ' αὐτῶν ἦκον.

6. Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἀντλήσατε κύν, καὶ φέρετε τῷ ἀρ-  
 χιτρίκλινῳ καὶ κρέγκαν. Ὡς δὲ ἐγένετο ὁ ἀρχιτρίκλινος τὸ ὕδωρ  
 οἶνον γεγενῆμενον, φώνει τὸν κύμριον, καὶ λέγει αὐτῷ, Πὰς ἀνθρώπος  
 πρῶτον τὸν καλὸν οἶνον τίθησι, καὶ ὅταν μεθύσῃσι, τότε τοὶ εἰλασ-  
 θῶ· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι.

7. Καὶ εἶπεν αὐτῷ Ἰσαακ, ὁ πατήρ αὐτοῦ, Ἐγγίτον με, καὶ  
 φίλισον με, τέκνον. Καὶ ἐγγίσας, ἐφίλησεν αὐτόν, καὶ ἀσφράδισεν  
 τὴν στήν τῶν ἱματίων αὐτοῦ, καὶ εὐλογοῦσεν αὐτόν.

8. Ἐστὶν Ἡσυχ, ὁ ἀδελφός μου, αὐτῷ δάσους, ἐγὼ δὲ αὐτῷ λείος·  
 μὴ ποτε φιλαφῆσθαι με ὁ πατήρ, καὶ ἐσθμαὶ ἐάντιον αὐτοῦ, ὡς κα-  
 ταφρονῶν.

9. Καλὸν ἐγένεσαντο Θεοῦ ῥήμα.

10. Ἀκούω ταῦτα περὶ σοῦ.

11. Ἀσθάνονταί τα παρόντα.

## CHAP. XLV.

1. ἘΝ τῇ δικαιοσυνῇ αὐτοῦ, ἡ ἐποίησε, ζήσεται.

2. Τὸ σῶμα ὧμων ἡμῶν τῶ ἐν ὧμιν ἄγιον πνεύματος ἐστίν, ὃν  
 ἔχει ἀπὸ Θεοῦ.

3. Εἰσι τινες, οἱ ὧν μὲν σὺ δίδως χρημάτων, ἡδὲ μικρὸν τῶν  
 ἔνεκα σε μαλλὸν θαυμάσουσι.

4. Οὐ περὶ τὸ κόσμῳ ἐρωτῶ, ἀλλὰ περὶ (τῶν) ὧν διδάσκας  
 μοι, ἵτι σοὶ εἰσι.

5. Καὶ ἵνα δέξασθαι με σὺ, πατέρ, τῇ δόξῃ ἣ εἶχεν, πρὸ τοῦ τοῦ  
 κόσμου εἶναι.

6. Μνημονεύετε τῆ κοῆς ὃν ἐγὼ εἶπαι ὧμιν, εἰ μὲν ἰδίαξαν, καὶ  
 ὧμας διαῶσι.

7. Οὐκ ἐστὶν ἡντινα πωποτ' ἐκ ἡξεν ἀρχὴν.

8. Συνήλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καφαρναίας συν ἡμῖν, ἀβού-  
τες, παρ' ᾧ ξενισθώμεν, Μνάσωνι τινι, Κυπρίῳ, ἀρχαῷ μαθητῇ.

9. Τοῖς πλείστοις εὐμαρταὶ μὴδεποτ', εὐπραγῶσι, φρονεῖν.

10. Διὰ τοῦτο ἐμοὶ ἐστὶ κυνωπιδός.

11. Αἱ καλλιῆται τραγῶδι' συντίθενται περὶ Ἀλκμαίωνα, καὶ  
Οἰδίπδην, καὶ Οἰρεσίην, καὶ ὅσοις ἄλλοις τυμβεύθηκεν ἡ παθεῖν δεινὰ,  
ἢ ποιεῖσθαι.

12. Εἶναι παρ' αὐτοῖς φασιν ἀμφὶ τῷ λόγῳ, τὸν κρεῖττον ὅς  
τις ἐστί, καὶ τὸν ἥττονα.

13. Ἐρχεται οὖν εἰς πόλιν τῆς Σαμαρείας, λεγομένην Συχαρ,  
πλησίον τῆς χωρίου οὗ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ αὐτοῦ.

14. Ὡς ἀπεβήταν εἰς τὴν γῆν, βλέψασιν ἀνθρακίαν κειμένην,  
καὶ ὄφاريον ἐπικείμενον, καὶ ἄρτον. Δεῖν αὐτοῖς ὁ Ἰησοῦς, Ἐνεγ-  
κατέ ἐκ τῶν ὄφαριων ὧν ἐπίασατε νυν.

15. Πᾶσιν φαντασίᾳ τραχεῖα μελετὰ ἐπιλεγείν, ὅτι φαντασία  
ἐστί, καὶ ὃ πάντως τὸ φαινόμενον· ἐπεὶτα ἐξετάζε, τοῖς κακοῖς του-  
τοῖς, οἷς ἐχεις.

16. Ἄλλα τὰ ἢ ταῦτα γὰρ ἐνέκα εἰρήνης νυν ἐπιθυμεῖτε, ὅτι νομι-  
ζετε ἀσφαλέστερον δυνασθαι ζῆν, εἰρήνης γινόμενης, ἢ πολεμοῦντες ;

17. Δαίμονα, εἶπεν ὁ Σωκράτης, τὴς μαυτεύουσας, ἃ τοῖς ἀν-  
θρώποις ἔδωκεν οἱ Θεοὶ μάθεσι διακρίνειν· ἐφί δὲ δειν, ἃ μαθόντας  
ᾤοισιν ἔδωκεν οἱ Θεοὶ, μανθάνειν.

18. Ἐπεστέλλεν ἡκεῖν αὐτὸν ἐπὶ τὸ σῖνδρατευμα, ὅπως περὶ τῶν  
φρυγίων ὧν εἰληφέναν βελευσάιντο.

19. Οἱ μὲν εὐνεχοὶ καὶ οἱ θεραπευόντες αὐτὸν ὠρυζάν θηκὴν τῇ  
τελευτήσαντι· ἡ δὲ γυνὴ κάθηται χαμαὶ, κεκοσμηκυῖα ὡς εἶχε τὸν  
ἄνδρα, τὴν κεφαλὴν αὐτὴ ἐχούσα ἐπὶ τοῖς γόνασι.

20. Αὐτὴς γενέσθαι φονεὺς, καὶ βασιλεῖω μιαναι τὰς δεξιὰς αἰ-  
ματι, ὁράτε μὴ πρὸς τὸ νυν ἀνοσίον, καὶ ὕστερον ὑμῖν ἐπικίνδυνον ἢ  
ὃ γὰρ τί ἐμαυτῷ συνοῖδα λυπίσαντι ὑμᾶς.

21. Τί ποτε λέγει ὁ Θεός ; ἐγὼ γὰρ δι, ὅτε μέγα ὅτε σμι-  
κρον, ξυνοῖδα ἐμαυτῷ σοφός ὢν.

22. Περσῶν μὲν πολὺ καλλίστος ὁ ἐμὸς πατήρ, Μήδων μείτω,  
ὅσων ἑώρακα ἐγὼ, πολὺ ὧτος ὁ ἐμὸς παππὸς καλλίστος.

23. Τοῖς φιλοσοφοῖς προσηπὶν, μὴ ἀναπλαττεῖν καινὰ ὀνόματα,  
μὴδὲ ληρεῖν περὶ ὧν οὐκ ἴσασιν.

## CHAP. XLVI.

1. ΦΙΛΟΣΟΦΩΤΕΡΟΝ και σπουδαιότερον ποιητὶς ἰσθρῆας ἐστιν.

2. Μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος.

3. Λέγω λέγειν εἶναι τὴν διὰ τῆς σαρκατικῆς ἐξουσίας, ὃ καὶ ἐπὶ τῶν ἐμμετρῶν, καὶ ἐπὶ τῶν λογιῶν ἔχει τὴν αὐτὴν δύναμιν.

4. Ἦλθεν εἰς τὸ ἱερόν θυσαντες πάν το πλῆθος.

5. Ὡς βάβη ἐκτεμνῆς, ὡ τέκνον, ὅς κε ἐξέλθῃς ; Ὁ δ' αὖν Ὁδυσσεὺς πῶς διεφυγεν ;

6. Ἐπεὶ δὲ εἶδε τὴν γυναικὰ χαμαὶ καθήμενν, καὶ τὸν νεκρὸν κείμενον, ἐδάκρυσε τε ἐπὶ τῇ παθῇ, καὶ εἶπε, φευ ὡ ἀγαθὴ καὶ πιστὴ ψυχὴ, οἴχη δὴ ἀπολιπὼν ἡμᾶς.

7. Λογοὶ ἐν ἑκάστοις ἡμῶν, ἅς ἐλπίδας ὀνομαζόμεν.

8. Ἦγὼ τῶν ἀκτῶν πολλὰ πολλὰ εἰσι χρημάτων κρείττω· τὰ μὲν γὰρ ταχέως ἀπολείπει, τὰ δὲ πάντα τὸν χρόνον παρὰ μένει· σοφία γὰρ μόνη, τῶν κτισμάτων, ἀθάνατον.

9. Φύγει το βαλβάρην φιλοχρημάτων, καὶ κινδύων καταφρονήσας, ἢ δὲ ἐπιδρόμῃς καὶ ἐρεῖν το χρειώδες πρὸς τὸν βίον πορίζεται, ἢ μεγάλῃ μισθῇ τὴν εἰρήνῃ ἀντικαταλλάσσεται.

10. Ἄν πάλαι ἐπὶ τοῖς μεγίστοις ἀδικήμασι ζῆμιαν θάνατον πεποικασιν, ὥς κε αἱ, μείζους κακοῦ φοβῶ, τὴν ἀδικίαν παύσονταις.

11. Τερψίς, σὺν τῇ καλῇ μὲν, ἀρίστῳ αὖν δὲ τῷ κακῷ.

12. Καλὸν, ἢ τῶν δυνάμεων, πραγμάτων φυλακή.

13. Τὰ ἔθνη περιτὰτα, ἢ ματαιότητι τῷ ἰσθρῷ αὐτῶν, οἷτος ἀπώλλονται τῆς ζωῆς τῷ Θεῷ.

## CHAP. XLVII.

1. ΤΙ ἔν' ἀγανάκτεις κατ' αὐτῶν ; δίδεσι γὰρ ἀμφὶ καλὴν τὴν δίκην.
2. Πλὴν ἀλλὰ ἐν με εὐλαΐᾳ μετρίως ὁ Θεομοπολις ἐνοχλῶν, καὶ διδασκῶν ὡς αἱ δύο αποφασεῖς, μίαν καταφασιν αποτελεῖσι.
3. Ἐπὶ πάσης τεχνολογίας, δύοιν ἀπαγερμένων, πρότερον μὲν, τὰ δεικνύει το ὑποκείμενον, δεύτερον δὲ τὴ τάξει, τὴ δυνάμει δὲ κυριωτέρου, πῶς ἀν' ἡμῖν αὐτὸ τῆτό, καὶ δι' ὧν τινῶν μεθόδων κτήτων γένοιτο.
4. Καὶ ποταμοὶ, καὶ γαῖα, καὶ οἱ ὑπὲρθε κάροντας Ἀνθρώπων τινυσθόν.
5. Εἰ τῷ χεῖρι, ὃς ὁ Θεὸς ἐπὶ τῷ συλλαμβάνειν ἀλλήλων ἐποίησε, τραποῖντο πρὸς το διακωλύειν ἀλλήλων· ἢ εἰ τῷ ποδὲ ἐμποδίζοιεν ἀλλήλων ἔκ ἀν πολλῇ ἀμαθίᾳ εἴη, καὶ κακοδαμνοῖα ;
6. Τῷ δ' αἰκοντε βατὴν παρὰ θιν' ἄλος ἀτρυγετοῖο,  
Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἱκέσθην,  
Τὸν δ' εὖρον παρὰ τε κλισίῃ καὶ νηϊ μελαγνῇ.
7. Τὸ δ' αὐτῷ μαρτυροὶ ἐσίων,  
Πρὸς τε θεῶν μακαρῶν, πρὸς τε θνητῶν ἀνθρώπων.
8. Νῶ δέ, τί ἔστι οἰκοδομῶμεν ἐπαλληλα τὰ ὄρη, ὥς ἐχοίμεν ἀκριβοτέραν τὴν σκοπὴν.
9. Καμέτην μοι ἵπποι λαὸν ἀγείρῃσι.

## CHAP. XLVIII.

1. ΠΑΛΙΝ ἦταν σε, οὐ ἦδεν οὐτε σοὶ μεῖον οὐ δύναμι μοι ὕδεν· ἔτε ῥᾶον ἐπιταχθῆναι ὕδεν.
2. Τίνας ἕνεκα ταῦτα λέγω ; ἵν' εἰδῆτε, ὅτι οὐδεν οὐτε φυλαττομένοις ἡμῖν ἐστὶ φοβερὸν ἔτ', ἀν' οὐλιγώρητε, τοῖσιντο, οἷον ἀν' ὑμεῖς ἐβλήσθε.

3. Οὐκ αὖ ἀποδοῖν ὑδ' αὖ ὀβολὸν ὕδεν.
4. Θεωρεῖτε ὅτι ἔκ ωφελεῖτε ὕδεν.
5. Οὕτως ἔκ ἐστὶν σοφὸς οὐδὲ εἷς.
6. Ἀμην, ἀμην, λέγει τοι, ὃ μὴ ἀλλήτωρ φωνῆσαι, εἰς δ' αὖ ἀπαρνήσῃ με τρίς·
7. Οὐ τοιοῦτο ὕδεν τὰ παρὰ τῶν τοιούτων ἐπαρκεῖ καὶ λεγὼ τίθηται, ὅγχι ὑδ' αὖτοι ἑαυτοῖς ἀρισκοῦνται.
8. Μὴδε τίτε, μὴδ' ἀρχὴν τιποῦς, ἐκτίθ' ἁπλοῦς καὶ γὰρ αὖ τὰς ἄλλας λαβὴς, σαυτῶ γέ συνειδήσεις.
9. Ὡς ἴσως αὐτὸν ὃ δυνάμει διατάσσῃ τὸ δορυ, τὴ κλέκ ἐ-  
διδῶ, καὶ ἔκ ἐφοβεῖτο, μὴ ὃ δυνίται φερεῖν αὐτὰ.
10. Θάνατος, ὃ ζυγὴ, καὶ παῖτα τὰ δόξα φανταμένα, πρὸ ἐφ-  
θαλμῶν ἐστὶν καὶ ἄλλων μαλίστα ἐῖ πάντων ὁ θάνατος· καὶ οὐ-  
δὲν ὕδεν τίτεται ἐλθόμενης, κτε σὺν ἐπιθυμητοῖς τιπός.
11. Οἱ ἐχθίστοι οὗτοι αὖ πρὸ μύθῳ, φίλοι γυνήκεται ἐπὶ τελευτῆς,  
ἐξερχονται, ὃ ἀποθνήσκει ὕδεις ὑπ' ὕδενος.
12. Μὴ ἔκ μὴδὲ σὺ, μὴτε χιλεῖται τί τῶν τοιούτων, ἃ μὴτε τὰ  
σώματος, μὴτε τῆ τῆς ψυχῆς ἡμῶν φύσεως πρὸς ἡμῶν. ἐμὲ αὖται.
13. Ἀφ' ἀργυροῦς ὃ τρεῖς ἀρεταῖαι τὰς παρούσας αὐτὰς γὰρ  
εἰρηνικὴν, Οὐ μὴ σὺ αἰῶ, ὕδ' αὖ μὴ σὺ ἐγκύτταται. Ὡς τὸν βαρβάρου-  
τας λέγειν ἡμῶν, Κύριος ἐμοὶ βοηθός, καὶ ὃ ἐβοήθησά μοι τί ποιῶν  
μοὶ ἀνθρώπος.
14. Ἐυρίσκει τὰ σάββα τὰν ἐκείνῃ πραγμάτων αὐτὸς ὁ πολέμος,  
αὖ ἐπιχειρῶν αὖ μὴτοι καθάμειθα αἰκοί, κριδερμασίων ἀκυσσῶντες,  
καὶ ἀγνίστων ἀλλήλων τὰν λεγόντων, ὕδεν ποτ' οὐδὲν ἡμῶν αὖ μὴ  
γένηται τῶν δεόντων.
15. Φαίν' δ' αὖ ἐγώ γε, μὴδὲ μὴδεμίαν εἶναι παρδένειν παρὰ τῶ  
μὴ ἀφίσκοντες.



## CHAP. XLIX.

1. ΚΑΛΟΝ και γηρασκοντι το μανθανειν.
2. Ἀιρετωτερον εστι πολλakis το αποθανειν, τε ζην.
3. Καλλιον το μη ζην εστιν, η ζην αθλιως.
4. Τοις νυν και τοις προτερον.
5. Ταυτα μοι τε αποθανειν αιτια γεγενηται, αργυρνια και φροντιδες.
6. Ανθρωποι δυο ανεβησαν εις το ιερον προσευξασθαι ο εις Φαρισαιος, η ο ετερος τελωνης.
7. Ιδοντες τον αστερα, η ελθοντες εις την οικιαν, ευρον το παιδιον.
8. Τον τε πραττειν χρονον εις το παρασκευαζεσθαι αναλίσκομεν.
9. Εξηλθεν ο σπειρων τε σπειρειν και εν τω σπειρειν αυτον, αμειν επεσε παρα την οδον, και ηλθε τα πετεινα, και κατεφαγεν αυτα.
10. Ταυτη χρησαμενος τη γναμη, παντα κατεστραπτai και εχει τα μεν, ως αν ελων τις εχοι πολεμω, τα δε, συμμαχα και φιλα ποιησαμενος.
11. Γενοιτ' αν εν πασιν, οις ειπομεν, αμετρια πολλη η μιν προς το πολυτελες εξαγεσθαι η δε προς το ρυπαρον συνωθασα.
12. Ο εχων τας εντολας μυ, η τηρων αυτας, εκεινος εστιν ο αγαπων με ο δε αγαπων με, αγαπηθησεται υπο πατρος μου.
13. Αποδοτε τα Καισαρος, τω Καισαρι και τα τε Θεου, τω Θεω.
14. Τω αργειν, η σχολαζειν, επεται το απορειν, η τ' αλλοτρια πολυπραγμονειν.
15. Το μεν, αιθρωπος, η, λευκον, η προσημεινει το ποτε το δε, βαδιζει, η, βεβαδικε, το μεν τον παροντα χρονον, το δε τον παρεληλυθota.
16. Καικιλιος, ο των Ρωμαιων συγγραφευς, τετο τιθεται σημειον τε Ελληνικον ειναι κτισμα την Ρωμην, το παρ' αυτη την πατριον θυσιαν Ελληνικην ειναι τω Ηρακλει.

17. Οὐ γὰρ ἐροῦσιν ἡμεῖς, τὸ ἀλλήλων, ἀλλὰ τὰς ἐχθρὰς καὶ γνώμης ἐχόντων τὰ τοιαῦτα πράττειν ἐστὶ.

18. Πρὶν δὲ καὶ ἀφαιρῶμεν τοὺς ἐκείνους, τὰ μὲν ἑστῶτα δεικνύων ἑαυτοὺς εἶος ἢν, τὰ δὲ καὶ διαλεγόμενος, γράψω.

## CHAP. I.

1. Ὅς οὐ γινώσκει τὴν Ἐρεσίαν πολλὴν ἰσχυροὺς ὑπὲρ τῆς μεγαλειότητος Ἀρτέμιδος, καὶ τὴν Διοτίδην ἀγαθῶτατος.

2. Ὅς ἐπαινεῖ τὴν πολλὴν ἡμῶν μετρίαν ἀγαθίαν, ἵσταν ἐπιχρησάμενος.

3. Φασίδικον εἶναι ἀγαθὸν, τὴν Ἑρμικράτους τὴν Προκοπῆτος.

4. Τίς τῶν Ἀσιαρχῶν, οὔτε αὐτῷ φησὶ, ἐπεμύψαν πρὸς αὐτοὺς ἀγγέλους.

5. Τῇ ἐτίμῃ ἀραίτες τὰς ἀκῆρας ἐπλεροῦν.

6. Ὁ δὲ Ἀλεξάνδρος ἐξ Οὐχισίου ἀρας δρομον.

7. Αὐτοθιπῶν δὲ πρὸς τοὺς Ἰταίρους ἰδὼν, εἶπεν, Μεγαλὸν ἴσθαι μὲν τὸν ἐπιταφίον ἀγῶνα ἐσομένον.

8. Εἰς ἀφαιρῶν καὶ διαμύζων τὴν περιχρησάμενος αἶρος ἡχῆσι φωνῇ.

9. Προσέειπε νικητήρια ἀθλὰ καὶ ἱλαὺς τὰς τάξεις.

10. Ἡ δὲ αἰτιχὴ καὶ μαλλοὶ εἰς Τρωὶς τὰ εἶκα ἐπὶ αὐτῶν.

11. Εἰ τι εἴδῃ ἢ τῇ αἰδρὶ τῶν αἰτιχῶν, καταχρησάμενος αὐτοῦ.

12. Μὴδὲν ἐροῦσιν αὐτῶν τὸ πῶς κολάσσονται αὐτοὺς.

13. Τῶν ταπεινῶν ἀμαξίαις ἐπέθηκε ξύλα.

14. Εριμὰς ἀμπελοῦς ἀπὸ οὗτω ῥαδίως τρυγήσεν.

15. Τὰ πρὸς τὸν Θεὸν ἀνηκόντα.

16. Φασὶν ἢ λεγούσιν ἀνθρώποι.

17. Λέγεται γὰρ τι περὶ τῶν εἰρημίων ἐξ ἀνθρώπων καὶ τῶν ὄντων.

18. Ἔστιν ἀνθρώπῳ παιτὶ δῆλον.

19. Εἰς ἀπαλὸν ἐνυχῶν.

20. Ἐπειδ' ἔφατο πωλεῖν αὐτὴν τὸν καπιλον ἀργυρίᾳ πολλῇ.
21. Τεθρίππα μὲν ἄρματα ἐποίησαν.
22. Αὐθὶς ἐκ νηὺς ἀρχῆς ἐπ' ἀλλήλοισιν ἐβίασασαν.
23. Ἐξελήλασθαι τῆς πόλεως αἰτιώμενοι βία, πρὸς τὴν ἀρχὴν τότε κατεχόντες κατὰ τὴν Ἰταλίαν ἡγεμόνος.
24. Καὶ δῦρα καὶ βοῆην ἀσπίδα.
25. Καὶ ἐπαράντες τὸν ἀρτεμόνα τῇ πνεύσῃ αὐρά.
26. Τὸτο ἐστὶ, τὸ ἔργον τῆς Θεοῦ, ἵνα πιστευσήτε εἰς αὐτὸν ὃν ἀποστείλεν ἐκεῖνος.
27. Ὅι δὲ τὴν ταχίστην προσδραμόντες βαδίσιν.
28. Περπῶτω δὲ εἰς τῆς Ἀριστοδήμης βασιλείας.
29. Διοκλῆς ἐν τῇ τρίτῃ βίβλῳ τῆς Ἐπιδρομῆς φησὶ.
30. Διαγεῖν τὸν βίον ἐν εἰρήνῃ.
31. Τῇ μετὰ τὴν εὐχὴν νυκτὶ μετελλάξεν τὸν βίον.
32. Οὐ προέδεξαντο αὐτὸν ἐς τὴν πόλιν, ὅδ' ἐπὶ τὸ κοινὸν βουλευτήριον.
33. Εἰ δὲ ποτ' ἐς γέ μίαν βελὴν βελεύσομεν.
34. Σκοπεῖν ἀξίῳ κοινῇ βουλῇ καὶ σὲ καὶ ἐμέ.
35. Οὐχ ὅτι ἤδη ἐλάβον τὸ βραβεῖον, ἡ ἡδὴ τετελειώμαι.
36. Μετὰ τὸτο ἠνοῖξεν Ἰωβ τὸ στόμα αὐτοῦ, καὶ κατήρασατο τὴν ἡμέραν γενεθλίᾳ αὐτοῦ.
37. Ὡς ἀσθενέσσω σκευὴ τῷ γυναικίῳ γενεὶ ἀπονέμοντες τιμὴν.
38. Ἀσφοξένοι οἱ γενεὶ μὲν προσήκοντες, ἐπὶ δὲ τῆς ἀλλοδαπῆς τῆς γεγεννητοῦ.
39. Ἔως ἐτι ἐν γῇ φιλῶν ἐσμέν.
40. Οὐχ ἅπαντες τὴν Ἑλλήνων γλώσσαν συνίασι.
41. Γινώσκει, εἰ καὶ θεσπέσιον βούλη ἡ γνώμη πόλιν καὶ ἀλαπάξεις.
42. Ἐδοξε τῷ δήμῳ Τισαμένοσ' τὴν γνώμην εἶπε.
43. Κίεας πρὸς τὴν βελὴν τῶν Ῥωμαίων ἐγράφε δι' ἀπορήτων γραμμάτων.
44. Ἀπὸ τῆς πατρίδος, ὥσπερ ἀφ' ἱέρας γραμμῆς, ἤρχετο τὰ σπέρματα τῆς εἰρήνης ἀπορίπτειν.
45. Ξενίζοντα τίνα δαίμονια εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν.
46. Τοὺς κείτους καὶ νυκτερίνους τῶν σβρατευμάτων φόβους πανικὰ δειμάτα κληῖζομεν.
47. Εἰ δὲ τις καλεῖ ὑμᾶς τῶν ἀπίστων ἐπὶ δεῖπνον.

48. Ἰνα ἐκ πολλῶν προσώπων το εἰς ἡμᾶς χάρισμα διδομένοις  
 δια πολλῶν εὐχαριστήσῃ ὑπὲρ ἡμῶν.

49. Εκπεφυγας δίκην, ὦ Λαβες.

50. Καὶ πάλιν εισελθὲν εἰς Καπερναουμ δι' ἡμερῶν, διελθὼσαν  
 τινῶν.

51. Κατὰ τὴν ἐμὴν δοξάν.

52. Παρδαλεὴν δόραν ὥμοισιν ἐχών.

53. Ἀλλὰ μυριαὶ δραχμαὶ κατὰ τοῦ ἐνιαυτοῦ.

54. Ἔστι δ' ὕδατος σῆμαι δύναται μέγα καὶ τεσσάρων φρονησά  
 λαβὲν μικρὰ πραττόντας.

55. Δοξά Θεοῦ ἐν ὑψίστοις οἰκημασί.

56. Ἐκείλευτε τὴς δυνάμεως κολλῶνται, ἀπορρίψατε αὐτοὺς  
 πρῶτους, ἐπὶ τὴν γῆν ἐξέλαι.

57. Πρετεὶ τὴν τῶν βασιλέων γνώμην ἀμετακινήτως ἔχει ἑαυ  
 τὴν.

58. Ἀρμενίαν καὶ προσέεικα τρυφῆς ἔθνη κατέπολεμῆσε Λακεδαι  
 κός.

59. Κατὰ τὰ πατρίαι ἔθνη.

60. Καθ' ἑκάστην ἡμέραν.

61. Ἐμαθεν, ἀπ' ἐκεῖνων ὧν ἐπαθε, τὴν ὑπακοήν.

62. Οὕτω ἦν πνεῦμα ἅγιον ἐκχυόμενον· ὅτι ὁ Ἰησοῦς οὐδέποτε  
 ἐδοξάσθη.

63. Ἐπεὶ καὶ λογὴ μεταδεδώκατε ἔχυσαι.

64. Πολλὰ δὲ μελιχίῳσι ἐπισσι προσκυδα.

65. Καὶ ἀπο ἀγῶρας ἐρχόμενοι εἰαν μὴ βαπτίζονται, ἢ ἐστι  
 οὐσίαν.

66. Ποτα ἐπὶ γέγονας ;

67. Ὁ τὴν κιθάραν ἐχών.

68. Το τῶν οἰκητορῶν ἡμερῶν καὶ πρῶτον ἐστὶν ἡθός.

69. Ἀρετὴν ἐκ νεᾶς ἀσκεῖ ηλικίας.

70. Ὁφε σαββάτων τὴ ἐπιφωσκουσῇ εἰς μίαν ἡμέραν σαββάτων,

71. Ἐς τὴν ὑστέραίαν ἡμέραν μάλιστα ἤξω.

72. Πολλὰ μὲν ἐν γῇ, πολλὰ δὲ ἐφ' ὑγρᾷ θαλάσῃ.

73. Ὁ δὲ κυβερνήτης ἀρτί διαφωσκόντος τὸ ἥλιον, ἀρας τὰς ἀλ  
 κύρας.

74. Οὐκ ἀπὸ τῆς βελτιστοῦ θυμοῦ πρὸς τὰ κοῖνα προσέρχονται.

75. Ἄλλος δ' ἄλλῳ ἱερᾷ ἐρεξε θεῶν αἰσιγενετῶν.

76. Εἰς τὸ τῶν σεμνῶν θεῶν ἱερόν.

77. Οἱ τα μαλακά ἱμάτια φορούντες.  
 78. Νυν δ' ἐν κακῇ μοι πλὴν ὑφειμένη το ἰστίον δοκεῖ  
 79. Ἐν τῷ παρόντι καιρῷ.  
 80. Ἐν μετῷ καιρῷ.  
 81. Ὅταν πρεβάλωσιν ἤδη τα δειδρα καρτον γινώσκετε ὅτι ἤδη  
 γγγυς το θερος ἐστὶ.  
 82. Καὶ εἰπὼν αὐτῷ ὁ Πέτρος, Ἀπὸ αὐτοῦ σε Ἰησοῦς ὁ Χρῆστος,  
 ἀναστήθῃ καὶ σφραγίσον σεαυτὸ κλινὴν.  
 83. Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγὼ καὶ σοὶ κινὸν πράγμα ἐστὶ ;  
 84. Εἰ μ' οὗτος ἐκ τῶν σῶν κολπῶν ἀπαίξεται βίᾳ.  
 85. Ἀλεξάνδρος ὁ φιλόσοφος ἐδοξε τὴν ἐπὶ θανάτῳ κρίσιν κατα-  
 κερῖσθαι.  
 86. Τὴν τε ἰσπὸν καὶ τὰ σκευοφορὰ κτήν.  
 87. Οὐ γὰρ μικρὰν λιβὰδα εἰς Θιβαίων ὕδωρ ἐπτύσεν ὁ Διόνυ-  
 σος.  
 88. Καὶ συνελόντι φανὰν λογῶ.  
 89. Εὐ δὲ καὶ ἐν σλαδῇ μαχῇ δεδαημένος ἀντιφερέσθαι.  
 90. Καὶ σίτου προσθέναι μυριαδὰ μεδίμνων.  
 91. Ἐν τῇ μὲν μερίδι, τῇ δὲ μερίδι.  
 92. Ἰσὸν, ἐμοὶ βασιλευε μέρος.  
 93. Τὸ ἐξώθεν τῷ ποτηρίου μέρος.  
 94. Οὐκ ἐν καιρῷ μερεῖ οὖν παγὴ βελος.  
 95. Τὰ πρῶτα μερὴ ἐδῶκαν αὐτῷ.  
 96. Τὰ τυφλά του σώματος καὶ ἀσπλά καὶ ἀχεῖρα ταῦτα  
 μερῇ.  
 97. Τῆς ἐπὶ ταδε τῷ Ταύρῳ κατόικουντας μερῇ.  
 98. Τεχνη δ' ἀναγκῆς ἀσθενεστέρα μακρῷ μετῷ.  
 99. Ἐκτὴ ἡμέρᾳ τῷ ἰσλαμένῳ μῖνος.  
 100. Οὐνεταῖος τὴν ἡμισίαν μοῖραν τῆς στρατίας ἐπαγομένης.  
 101. Οὐ γὰρ μεγέθει μόνον τῶν ἀρετῶν, ἀλλὰ καὶ τῷ πληθεὶ  
 πολὺ λειψομένης ὁ Λυσίας.  
 102. Μῶν γὰρ ἐμνηθῆς δὴτ' ἐν αὐτῷ εἰς τὰ μεγάλα μνηστῆρια.  
 103. Ἡρώτησεν αὐτόν, ἀπο τῆς γῆς ἐπαναγαγεῖν ολίγον τὴν  
 ναύον.  
 104. Βρομίου πολὺν εἰκάμον εἰσβάλειν τὴν ναύον.  
 105. Πῇ παρέβην τοὺς νόμους ; τί δ' ἐρέξα ;  
 106. Προσέχειν τὸν ναύον τοῖς λαλοῦμένοις.



107. Καὶ μὴ συντάμει τὰ ταῦτα ἀπὸ ἐπιθυμίας ἰδίᾳ ἐ-  
γωγε.
108. Προΐων καὶ τὴν ὁδὸν ἐπὶ Βαβυλωνος.
109. Ταύτῃ ὁδῷ καὶ ταῦτα ἐλεγέτο.
110. Τους κατὰ τὴν Ἀσίαν οἰκοὺς ἐχοντας.
111. Ἐβλὴ αὐτοῖς ἀγγεῖα, ἵνα καὶ τὰ βασιλεῖα εὐκτατά καὶ τὰ  
ἄλλα ἀρχεῖα πεποινῇται.
112. Καλοῦσι δὲ Ἰουδαῖοι μὴ ταῦτα γὰρ σὺν καὶ πατὴρ ἔθετο.
113. Χαρὶς ὑμῖν καὶ ἰσχυρὰ ἀπὸ Ἰησοῦ Χριστοῦ, ὃς ἐστὶν ὁ μαρ-  
τυρὸς ὁ πιστός.
114. Καὶ ὡς ἀπειλῶντες ἦναι τοὺς ἐφθάλμους αἰς τὸν στρατὸν.
115. Ἐβλόντες καὶ τινόντες τὰ τὰς αὐτῶν παρατίθμενα.
116. Χειμῶνος ἡδὴ παρόντος, ἀνιχωρήσαν.
117. Ὁ πανυ περιβόητος Ἀλέξανδρος.
118. Πελαγὸς ὕψαλων πετρῶν γεμεῖν.
119. Ὅτι Ἰουδαῖοι τιντακίς τεσσαράκοντα πληγὰς παρὰ μὴν  
ἔλαβον.
120. Τότε τοὺς ἰοὺς ἀφίστην εἰς τὸ Ἑλληνικὸν στρατεύμα.
121. Ἐξ ουρίας πρὸς πλεῖν.
122. Τῷ σὺ τὴν ὁμολίαν ἀποδίδους ποιῆν, ἐπαύνον ἔξεις.
123. Ἀρχόμενοι μὲν ἐν μικροῖς πίνουσι ποτηρίοις.
124. Ἐπὶ τοὺς δύο σῶδας ἐπανισταμένον ὄρθον.
125. Δέδια τὸ σκυθρωπὸν αὐτοῦ καὶ κατήφες προσώπων.
126. Ἐστὶ δὲ καὶ τῆς Ἱερουσαλὴμ, ἐπὶ τῇ πρῶτῃ τολῇ κα-  
λυμβήθρα.
127. Δί' ὀλίγων ῥημάτων εὐγράφα.
128. Λέγει, ὡς μακρὰν μὲνται ῥῆσι, μὲν μετὰ προσμίων.
129. Σκεπτέον, μὴ ποτ' εὖν κρείττον ἢ λεγείν.
130. Κοφύνται ἐπ' αὐτῇ στήθεα παρὰ αἰ φέλας τῆς γῆς.
131. Ἀναξαγόρας ἐν τῷ συγγραμμάτι περὶ βασιλεῖας.
132. Ἰσχυρὰ γὰρ, ἐφ' ἧς τὰ βασιλεῖας αὐτοῦ Κλεῖαρχος ἀγεται.
133. Δοὺς δὲ αὐτῷ ἵππας τε καὶ φίλους στρατιώτας.
134. Ὅτι ἰσχυρὰ τοὺς φίλους ἐν τοῖς γυνέλοις συμποσίοις.
135. Ἀπὸ τῆς ἰσῆς συντελείας κοινὰς στρατείας ἐποιοῦντο.
136. Λυε τὰ ἀπογεῖα σχοῖνι.
137. Περιβόητος σιδήρεα ἐπὶ γυμνῷ σώματι.

138. Εξ αρχῆς ἤρξα ἐπίσης πατρίδος.  
 139. Ἦν ποῶν ταχύτεντι ἔχουσιν, ἀποδιδρασκέσι.  
 140. Ἐπὶ τῇ ἵπτειά τεχνῇ μέγα ἐφρονεῖ.  
 141. Ἀπείθεας, αἰτίας ἀξίας ἐτυχάεις τιμωρίας.  
 142. Θανατώσασιν ἐξ ὑμῶν τίνας.  
 143. Οὐκ ἔστιν ἀνδρὶ σὺ Σωκράτει ψευδεσθαι ἰ. ε. ὅιος ὁ Σωκ.  
 144. Λαμβανουσιν ἐπὶ πολλῷ τοκῷ παρ' ἑτέρων.  
 145. Κεῖτο βαρυστεναχῶν ἐν καθάρῳ τοπῷ.  
 146. Οἰκία ἐν καλῷ τῆς πόλεως τοπῷ οἰκοδομηθεῖσα.  
 147. Πίνουσι τοσούτον ὅσον ἔστιν ἄρπατα.  
 148. Ἐγὼ δὲ ἡγούμεναι τὸν λόγον τόνδε ἀσυμφορὸν τῇ πόλει,  
 πρὶς δὲ τῷ καὶ ἔδικαμον.  
 149. Νῦν μὲν ἐπὶ ξινήν τραπέζην σε καλούμεν.  
 150. Πολλὰν τριχὲς καρὰν σφραῖσι.  
 151. Μὴ λαμβανέτωσαν οὗτοι τὸ δικαστικὸν τριώβολον.  
 152. Αὐτὸς ἐφί, παλὰν τὸτο ἐπιθυμῶν, καὶ σπευδὲν ἐκ παν-  
 τὸς τρόπου.  
 153. Προπίνω σοι, εἰς τὴν ὑγίειαν Ἡρακλεὺς ἀρχηγέτου.  
 154. Λελούμενος ὠκεανοῖο ὕδατι.  
 155. Ὡς βαθὺν ἐκοιμήθης ὕπνον.  
 156. Διὰ κείνης ὑποληψέας ἀνεπλάττομεν ἡμῖν φόβους.  
 157. Ἡ ὁδὸς, ἥ πρὸς σωτηρίαν φέρουσα.  
 158. Ἠρξάντο ἀπὸ μιᾶς φωνῆς παραγτεισθαι πάντες.  
 159. Παρ' ἑκάτερα μερὴ τοῦ ποταμοῦ.  
 160. Τῇ δεξιᾷ χειρὶ τῷ Θεοῦ ὑψώθης.  
 161. Τῇ μὲν χειρὶ ὕδωρ ἐφορεῖ, τῇ δὲ ἑτέρᾳ τὸ πυρ.  
 162. Ζηνοθεμὶς ἀμφοτέρωθεν χερσὶ τῇ μὲν τῆς ῥίνας, τῇ δὲ τοῦ  
 ὀφθαλμοῦ, ἐπειλημμένος.  
 163. Διπλάκα μαρμαρεὴν χλαῖναν.  
 164. Ὁ δῆμος, εἰς πάσαν χρεῖαν, ἡδὴ τίθασσος αὐτοῖς ἐγγέγονε.  
 165. Τὸ χρῆμα καλῶς ἐχειῖ αὐτό.  
 166. Τοῖς παῖσι τοῖς πλουσίοις οἱ πατέρες φυλάττειν τὰ χρημα-  
 τὰ παραγγέλλουσιν.  
 167. Ὅι Μισηνῶν τὴν γῆν καὶ διὰ μακροῦ χρόνου Λακεδαιμο-  
 νίαις ἔδωκαν.  
 168. Μέλλω γὰρ καὶ ἐκτινέειν χρήματα ὑπὲρ νεκρῶν.  
 169. Κατὰ τὰ ἐνόντα χρήματα δοτὲ ἐλεημοσύνην.

170. Εξ ὧν χρόνῳ.  
 171. Μικροὶ χρόνοι καὶ ὧν θεωρεῖτε με.  
 172. Τὴν φημὶν ἐκ πολλοῦ χρόνου παρελθίσαμεν.  
 173. Εἰ μὴ ἡ ἀρχὴ διὰ ταχέων χρόνων κατελυθῇ.  
 174. Ἰκαίη ἐκ τούτων χρόνων καὶ αὕτη τιμωρία ἐστὶν αὐτοῖς.  
 175. Ἐν ὅλῃ τῇ ορείῃ χώρα διπλαλεῖτο πάντα.  
 176. Οὗτος ἐκ τῶν τυχευατάταθις φησὶν τῇ βουλῇ αὐτῶν.  
 177. Τὴν ἦσαν ἀπ' εὐθείας ψυχῆς οὐκ ἐφρασαν.  
 178. Πατέρ' ἡμῶν, ὃ ὦν ἐν τοῖς οὐρανοῖς.  
 179. Ὅτι ἐν τῇ ἀγορᾷ μεταβάλλομενοι τὰ ὦνα.  
 180. Ἀφ' ἧς ὥρας οἱ πατέρες ἐκοιμήθησαν.  
 181. Πόθος παῖν με, ὃ, τί φάγεις ἀκούσας ἔχει.  
 182. Τὰς νυμφὰς Κινυρὴς ἀνεθῆκε τοδὲ δίκτυον.  
 183. Περὶ αὐτῶν ἐν τῇ ἰστορίᾳ ἀπαχθέντων περὶ ἄλλος ἀνθρώπων.  
 184. Καὶ ἀπὸ ἀγορᾶς ἐλθόντες, ἐκὼν μὴ βαπτισώμεθα, οὐκ ἐσθύνουσι.  
 185. Χρῶν βουλῆς ἰκαίεται ἐμε καὶ σε.  
 186. Βλέπετε ὅπως μὴ ποιήσῃς.  
 187. Εἰ δὲ καὶ αὐτοὶ βουλώμεθα.  
 188. Τὰ μὲν ἐμελλεν γένησθαι, τὰ δ' ἤδη παρὴν.  
 189. Ἐκρίνευ ἀποθανεῖν δὲν τὸν ἀνδρα.  
 190. Πρὸς τοῦ Διὸς δεῖμα ὅπως παρέσει μοι.  
 191. Ζεῦ—δὸς μὴ πρὶν ἐπ' κελὶον δύσας, καὶ ἐπὶ κρηφᾶς ἐλθόντι.  
 192. Δῶρα τέ, ὥς ἕκαστοι ἐδυνάτο φερόντες.  
 193. Διαφέρουσι θυμῶσιν ἐστὶν ὅσον.  
 194. Δεῦρο ἐλθε εἰς γῆν, ἣν ἂν σοὶ δείξω.  
 195. Ἀλέξανδρος Ἀριστοτέλει χάριεν εὐχεται.  
 196. Παρὰ τοῦ πατρὸς το καλῶντες ἐλαβον.  
 197. Νῦν δ' αὐτὰς λέγω, ὅσσοι τὸ Πελασγικὸν Ἄργος ἐναοί.  
 198. Εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, πάσσομαι.  
 199. Τί δ' οὐκ ἐγὼ σε ἐποίησα, τί δ' οὐκ ἐμε σύ ἐποίησας;  
 200. Ὅδε φησὶ, ἀλλὰ μείζον ἐστὶ.  
 201. Φέβουμα μὴ τίς μοι Δαναῶν νημεσησέται.  
 202. Εἰ δ' ἀτίσις, ἀγε, τοὶ κεφαλὴν καταγευσσομαι.  
 203. Οὐκ ἂν δέκναι αὐτὶ τῶν Θέων τριώβολον.

204. Ερχενται δια πεδισιο.  
 205. Πολλων δια μοχθων ηλθε χειρας εις εμας.  
 206. Δια ταυτ' αρα και ενωρας μοι.  
 207. Δια τι με πειραζεται ;  
 208. Εφομεθα εις την σην χαριν.  
 209. Εις την εισιουσαν ημεραν μενυσσα.  
 210. Λυκον εκ των ωτων κρατω.  
 211. Ουτος φυτευει Πελοσσα, εκ τουδ' Ατρευσ εφυ.  
 212. Οτε εις Σουριον ιρον αφικομεθα.  
 213. Ειτα εν Μαραθωνι μεν οτ' ημεν.  
 214. Διελωμεν τοιυν αυτην εις δυο μερη.  
 215. Ινα βαψη το ακρον τε δακτυλου εφ' υδατος.  
 216. Ποθεν επι Σικελιαν την δε ναυστολων παρει ;  
 217. Αινειας δε πρωτος ακοντισεν κατ' Ιδομενιος.  
 218. Εξιεναι, κατα γνωμην εμην, μελλει.  
 219. Κατα παν βημα αργον, αποδωσουσι περι αυτη λογον.  
 220. Περι τουπραγματος ακηκοεν τι.  
 221. Ειπε δε μοι περι πατρος τε και υιου εν κατελειπον.  
 222. Απεχωρησαν συν τω στρατω.  
 223. Υπερ του δε μηδ' εντευθεν διαφευγειν, σκοπους καθισθης.  
 224. Ουδεις ποτε αν ευροι.  
 225. Εαν δουλος εκληθης.  
 226. Πιστος ο Θεος, ο καλων ημας, ος και ευ ποιησει.  
 227. Βουλει ινα τραπωμαι δητ' οδους αλλας τινας ;  
 228. Χαρη εστιν εν τω ουρανω, επι ενι αμαρτωλω μετανοουντι,  
 μαλλον η επι εννηκοντα εννεα δικαιοις.  
 229. Κατεβη ουτος δεδικαωμενος εις τον οικον αυτου, μαλλον  
 η εκεινος.  
 230. Βουλομ' εγω λαον σου ενμεναι μαλλον η απολεισθαι.  
 231. Οσα επως ποιησας παντα κατα τον τυπον τον δειχθεντα  
 σοι.  
 232. Ουτω διαφθαρηναι τας οφεις, ως αμυδρον βλεπειν.  
 233. Ως εν ουρανω, ουτω και επι της γης.  
 234. Των κριτων ει μη τις ετερωσε η εις δικην βλεπει.  
 235. Ες τε την Πελοποννησον ανδρας πεμπων, επρασσεν ιπη  
 σφελεια τις γενησεται.  
 236. Ιναμ κατα την επι θανατον φερουσαν οδον.

237. Καὶ σὺν οὐλοῖσι παμπολλοῖς μυριάδας κατηγωνίσατο ὁ μέ-  
γας, ἀλλὰ καὶ τὴν ἀρχὴν μεζῶ ἐποίησε.

238. Ἀσπατάσθῃ τοὺς ἀδελφοὺς ἐκ τῶν Ἀριστὸβουλου οἰκιστῶν.

239. Εἰ τις ἄλλος ἔχειν δοῖται, ἔχεις, πρὸς ἐτός, μελαίαν  
τὴν τρίχα.

240. Ἐκλείουσι αὐτοὺς ἀπαχθῆναι ἐπὶ θάλατταν.

241. Οὐ μωροὶ ἐσὶ τοῦδε μὴ κύνῃ οἰκοῦντι ἐλθεῖν ἐμὲ τὸν κακο-  
δαίμον' ἐχόντα.

242. Εἰ ἐγὼ ἱκανὸς διδάσκω ὑμᾶς, οἷός τις ἔστι πρὸς ἀλλήλους εἶ-  
ναι, καλῶ ἔχει· εἰ δὲ μή—

243. Πᾶς γὰρ τοὶ δώσουσι γέρας μεγάθυμοι Ἀχαιοί· ἀδίκον  
γὰρ αἰτεῖς.

244. Οὐ μόνον ἐχρησάτο σταθμῷ τῇ ἐρημίᾳ τῇ περὶ τὴν πλα-  
τάνον· ἀλλὰ καὶ ἐξηφέν αὐτῆς κοσμεῖν πολυτέλει.

245. Τῆς Ἀσίας ἡ μέρις τετραμμένη πρὸς τὰς ἀνατολάς.

246. Λέυσσετε γὰρ τοῦτε πάντες, ὅτι ὁ μοι ἦν γέρας οἰχεται  
ἄλλη ἔδω.

247. Τῇ φιλοτιμίᾳ ἐγὼ μέστας κρητίζας προσπίνω, ἴσον οἶνον ἴσῳ  
ἔδατι κεκραμένης.

248. Μένελαε, σὺ δὲ ταδε λέγω, δρᾶσω δὲ πρὸς τῷ λέγειν.

249. Εἰ γὰρ ἐν ἰορτασμοῖς Διόνυσον ἡμέρας τραγῶδους εὐθε-  
σάσθῃ.

250. Διὰ τί γέλας, ὦ Διογένης· Διούγ. Τί γὰρ ἄλλο ποιησά-  
μι, ἢ γέλαν, ὅτι ἀνέμισθην εἰς ἐπείκει ἡ Ἑλλάς;

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## CHAR. LI.

Ι. Αὐτῶν δὲ δὴ Αἰγυπτίων οἱ μὲν περὶ τὴν σπειρομένην Αἰγυπ-  
τὸν οἰκοῦσι, μνημὴν ἀνθρώπων πάντων ἐπασκούντες μαλίστα, λο-  
γιώτατοι εἰσι μακρῶ ὢν ἐγὼ εἰς διαπείραν ἀφικομην. Τροπῷ δὲ  
ζωῆς τοιαυτῇ δὴ χρεῖνται συρμαίζουσι τρεῖς ἡμέρας ἐφ᾽ ἑξῆς μήκος ἱ-  
καστου, μετὰ τὸ θύραμεναι τὴν ὕγιαν καὶ κλυσμασι, νομίζοντες  
ἀπὸ τῶν τρεφόντων σιτίων πάσας τὰς νόσους τοῖς ἀνθρώποις γίνε-  
σθαι.



εἶναι. Εἰσι μὲν γὰρ καὶ ἄλλοι Αἰγυπτῖοι μετὰ Λίβυας ὑγιεστάτοι πάντων ἀνθρώπων, τῶν ὥρων (ἐμοὶ δοκεῖν) ἵκεκα, ὅτι οὐ μεταλάσσουσιν αἱ ὥραι· ἐν γὰρ τῆς μεταβολῆς τοῖς ἀνθρώποις αἱ νοσοὶ μακίστα γίνονται, τῶν τε ἄλλων πικρῶν, ἥ δὴ καὶ τῶν ὥρων μακίστα. Ἀρτοποιοῦσι δ' ἐκ τῶν σιτρῶν ποιοῦντες ἄρτους, οὓς ἐκεῖνοι κυλλοῖσι σιτίζουσιν· οἶνον δ' ἐκ κριθῶν πεποιημένον διαχρῶνται· οὐ γὰρ σφισιν εἰσὶν ἐν τῇ χωρᾷ ἀμπέλοι· ἰχθύων δὲ τῆς μὲν, πρὸς ἥλιον αὐγαντες, ὡμὰς σιτνύται, τῆς δ' ἐξ ἀλμῆς τεταριχέμενους· ορνίθων δὲ τῆς τε ορνυφᾶς, καὶ πᾶς ἡτσίας, καὶ τὰ μικρὰ τῶν ορνίθων ὡμα σιτνύται, προταριχευταῖες· τὰ δ' ἄλλα ὅσα ἢ ορνίθων ἢ ἰχθύων ἐστὶ σφισιν ἐχόμενα, χωρὶς ἢ ὅποσοι σφισιν ἱεροὶ ἀποδεδεγμένοι εἰσι, τῆς λοιπῆς ὅπτης καὶ ἑφθους σιτνύται.

2. Ἐν δὲ τῆς συνουσίᾳς εὐδαίμοσιν αὐτῶν, ἐπ' ἀπο δαιμονίου γεννῶνται, περιφέρει αἰὴρ νεκρὸν ἐν σέρῳ ξυλινὸν πεποιημένον, μεμνημένον εἰς τὰ μακίστη, καὶ γραφὴ καὶ ἐργῶν μεγέθος ὅσον τε παντὶ πηχυαίον, ἢ διπηχύν· δεικνύς δὲ ἑκάστῳ τῶν συμποσίων, λέγει, Εἰς τοῦτον ὥρον, πῶς τε καὶ τέρπου· ἐστὶ γὰρ ἀποθανῶν τοιοῦτος. Ταῦτα μὲν πᾶρα τὰ συμποσία ποιοῦσι.

3. Πατρίοις δὲ χρώμενοι νόμοις, ἄλλων οὐδένα ἐπικτῶνται τοῖς ἀλλὰ τε ἀπαξ ἢ ἐπὶ νομίμα· ἥ δὴ καὶ ἀσμα ἐκείνῳ Λίνος, ὅσπερ ἐν τῇ Φοινικῇ ἀσίδιμος ἐστὶ καὶ ἐν Κύπρῳ, καὶ ἐν ἄλλῃ· κατὰ μῆντοι ἐθνη ὀνόμα ἐχει· συμφερεται δὲ ὅτος εἶνα· ὃν οἱ Ἕλληνες Λινὸν ὀνομαζόντες ἄδουσιν ὥστε πολλὰ μὲν καὶ ἄλλα ἀποθαυμάζειν μετὰ τῶν περὶ Αἰγύπτου ἐντῶν· ἐν δὲ καὶ τὸν Λινὸν ὑποθέτει λαβεῖν τὸ ὄνομα· φαίνοντα δὲ αἰετοῦ τοῦτον ἄδοντες· ἐστὶ δὲ Αἰγυπτιστὶ ὁ Λίνος καλούμενος Μανέρως. Εἰσὶν δὲ αὐτὸν Αἰγυπτῖοι τῷ πρῶτῳ βασιλευσάντος Αἰγύπτου παῖδα μονογενῆ γενέσθαι· ἀποθανόντα δ' αὐτὸν αἰώνων, θρηνεῖς τοῖς ὑπ' Αἰγυπτίων τιμῆθηναι· καὶ ὦδὴν τε ταυτὴν πρῶτην καὶ μόνην σφισι γενέσθαι.

4. Συμφερονται δὲ καὶ τοδ' ἄλλο Αἰγυπτῖοι Ἑλλήνων μόνους Λακεδαιμονίους· οἱ νεώτεροι αὐτῶν τοῖς πρεσβυτέροις συντυχάνοντες, εἰκοσι τῆς ὁδοῦ, καὶ ἐκτραπονται· καὶ ἐπιουσι, ἐξ ἑξῆς ὑπανίστανται· τοδὲ μῆντοι ἄλλοις Ἑλλήνων οὐδεὶς συμφερονται. Ἀντί τῃ προταγερύειν ἀλλήλους ἐν ταῖς ὁδοῖς, προσκύνουσι, καθιέντες μέχρι τῆς γονάτος τὴν χεῖρα.

5. Ἐνδεδυκασι δὲ χιτῶνας λίανους, περὶ τὰ σκέλη θυτανῶτους, οὓς καλοῦσι καλασίρις· ἐπὶ τοῖς δὲ εἰρηνικοῖς ἱμάτια λευκά· πανβλήδων φοροῦσι· οὐ μὲν τοι εἰς γὰρ τὰ ἱέρα εἰσφέρεται εἰρηνικά, οὐδὲ

συγκρατῆται σφίσι· οὐ γὰρ ὅστις ἐπισκοποῦσι δε τὰς τὰς  
 Ὀρφικοὺς καλλιεργεῖ καὶ Πυθαγορικοὺς οὐδὲ γὰρ τούτων τῶν ὀρ-  
 γῶν μετεχούτων, ὅστις δὲ ἐν ὁμοίᾳ ἱματί θάψῃται, ὅτι δὲ ποιεῖ  
 αὐτῶν ἱερὸς λόγος λεγόμενος.

6. Καὶ τὰς ἄλλας Αἰγυπτίους ἐστὶν ἐξουρημαῖς μὴ τε καὶ ἱμα-  
 ρα ἱκαστὶς θῶν ὅστις ἐστὶ καὶ ἡ ἱκαστὶς ἡμεῖς γινόμενος, ἐκ ἐγ-  
 κυρίσσει, καὶ ὅπως τελευτᾷ, καὶ ὅπως τις ἔσται καὶ τούτων  
 τῶν Ἑλλήνων οἱ ἐν ποταμῷ γινόμενοι ἐχθροὶ τὰ τε πλεον  
 σφίσι ἀπορῖνται ἢ τοῖς ἄλλοις ἄλλοις ἀνθρώποις. Γινόμενος γὰρ  
 τελετῆς, φυλάττει γραφεμένη τὸ ἀποδύσθαι καὶ ἡ τότε ἐστὶν  
 παραπλήσιον τούτῳ γινέται, κατὰ ταῦτο κομίζουσι ἀποδύσθαι.

7. Μαντικὴ δὲ αὐτοῖς καὶ ἱκαστὰς αἰνέται μὴ οὐκ ἐν τρεῖς  
 κείται ἡ τέχνη, τῶν δὲ θῶν ἐνός. Καὶ γὰρ Ἡρακλεὺς μαντεῖον  
 αὐτοῦ ἐστὶ, καὶ Ἀπολλωνεὺς, καὶ Ἀθηνᾶ, καὶ Ἀρτεμίδος, καὶ Ἀφρῆ,  
 καὶ Διὸς καὶ ὅς γε μάλιστα ἐν τῇ αἰσθάνεται πάντων τῶν μαντικῶν,  
 Λητοῦς ἐν Βούτῳ ποταμῷ ἐστὶν ὁ μαντεῖ αἰεὶ μαντικῶν σφίσι κατὰ  
 ταῦτο ἵστασιν, ἀλλὰ διαφορὰ ἐστὶ.

8. Ἡ δὲ ἱκαστὴ κατὰ τὰς σφίσι δὲ αὐτοῖς μὴ ἑστὸν ἱκαστὴ  
 ἱκαστὸς ἐστὶ, καὶ οὐ πλεονάζει πάντα δ' ἱκαστὸς ἐστὶ πλεονάζει μὴ γὰρ,  
 σφραγισμῶν ἱκαστὴ κατεστῆται οἱ δὲ, κεφαλῆς οἱ δὲ, ὀδόντων οἱ δὲ,  
 κατὰ ἰνδῶν οἱ δὲ, τῶν ἀφανῶν ἰσῶν.

9. Ὅμοιοι δὲ καὶ τὰς σφίσι, ὅτι αἰεὶ ἐκ καὶ ἀπορῖνται ἐν  
 τῶν οἰκῶν ἀνθρώπων, οὐ τὰ καὶ καὶ ὅς γε, τοῦ θῶν γένος τὰς τοῖς  
 τῶν οἰκῶν τούτων κατ' ἐν ἱκαστῶν τῇ κεφαλῇ πλεονάζει καὶ το  
 πρῶτον. καὶ ὅτι ἐν τῇ οἰκῇ λήπτει τὸν κεφαλῇ, αὐτοῖς αὐ-  
 τῇ πολὺν σφραγισμῶν, τοῦτο ἐστὶν ἐπὶ ἱκαστῶν, καὶ φανερῶν τοῖς  
 μαζῶν, οὐ δὲ σφίσι αἱ πρῶτον σφίσι ἱκαστῶν δὲ ἐν ἀνδρῶν  
 τοῦτο ἐστὶν, ἐπὶ ἱκαστῶν καὶ ὅτι ἐστὶν ἐστὶν δὲ τούτῳ ποταμῷ ὅτι  
 εἰς τὴν ταριχεύουσι κομίζουσι.

10. Πρὶν δ' ἀφικέσθαι ἐπὶ τὸν Ἰσθμὸν, πρῶτος αἰεὶ Γέτας τῶν  
 ἀθανατίζοντας. Οἱ μὴ γὰρ ἐν τῇ Σαλαμῶνι ἱκαστῶν ὅμοιοι, καὶ ὅτι  
 καὶ ἱκαστῶν Ἀπολλωνεὺς τε καὶ Μεσαμβρίας πόλεως φανερῶν, καὶ ὅτι  
 μὴ δὲ Κορινθίων, καὶ Μυθῶν, ἀμυχνῇ σφίσι αὐτοῖς παρὰ τὸν  
 Δαρδανεὺς. Οἱ δὲ Γέτας, πρὸς ἀντικείμενῳ πρῶτον, αὐτοῖς αὐ-  
 κατῶν, ὅμοιοι ὅτις ἀντικείμενῳ καὶ ἱκαστῶν.

11. Ἀθανατίζουσι δὲ τοῖς τῶν πρῶτον ἐπὶ ἀντικείμενῳ αὐτοῖς  
 ἱκαστῶν, καὶ τῇ τῶν ἀπολλομένη παρὰ Ζηροῦν ὁμοίᾳ οἱ δὲ  
 αὐτοῖς τῶν αὐτῶν τούτων ἱκαστῶν Γέτας. Διὰ πρῶτον ἐπὶ δὲ

τον πολλῷ λαχοῦντα αἰ σφῶν αὐτῶν ἀποπέμπουντι ἀγγέλον παρὰ  
τον Ζαμόλξιν, ἐντελλόμενοι ὡς ἂν ἑκάστοτε δωῇται. Περμπῆσι δὲ  
ὧδε· οἱ μὲν αὐτῶν ταχθέντες, ἀκοντῖα τρίᾳ ἐχούσιν· ἄλλοι δὲ διαλα-  
βόντες τὰ ἀποπέμπομενου παρὰ τον Ζαμόλξιν τὰς χεῖρας ἢ τοὺς  
ποδας, ἀνακινήσαντες αὐτὸν μετέωρον, ῥίπτουσιν εἰς τὰς λογχάς.  
Ἦν μὲν δὴ ἀποθανῇ, ἀναπαρεῖς, τοῖς δὲ ἰλεὺς ὁ θεὸς δοκεῖ εἶναι· ἢν  
δὲ μὴ ἀποθανῇ, ἀγτιῶνται αὐτὸν τὸν ἀγγέλον, φάμενοι αὐτὸν ἀνδρᾶ  
κακὸν εἶναι. Αἰτιχτάμενοι δὲ τῷτον, ἄλλων ἀποπέμπουσιν· ἐντελ-  
λοντο δ' ἐτι ζῶντι. οὗτοι οἱ αὐτοὶ Θρακῆς καὶ ὡρὸς βροντὴν τε καὶ  
ἀστρακτὴν τοξεύοντες ἀνὰ πρὸς τὸν οὐρανόν, ἀπειλοῦσι τῷ θεῷ οὐδενα  
ἄλλον θεὸν νομίζοντες εἶναι εἰ μὴ τὸν σφέτερον.

12. Ὡς δ' ἐγὼ πυνθανομαι τῶν τὸν Ἑλλησπόντον οἰκούντων Ἑλ-  
ληνῶν καὶ Πόντον, τὸν Ζαμόλξιν τῷτον ὄντα ἀνθρώπων, δουλευτὰν  
ἐν Σαμῶ· δουλευσὰν δὲ Πυθαγόρᾳ τῷ Μινιαρχοῦ· ἐντελεῖν δ' αὐτὸν  
γενόμενον ἐλευθερόν, χρημάτων κτήσασθαι συχνὰ· κτήσασμενον δὲ, ἀ-  
πέλθειν εἰς τὴν ἑαυτοῦ· ἅτε δὲ κακοβίων τε ὄντων τῶν Θρακῶν καὶ  
ὑπαφροσύλων, τὸν Ζαμόλξιν τῷτον ἐπιστάμενον διατὴν τε Ἰαδὰ  
καὶ ἦθι βαθύτερα ἢ κατὰ Θρακίαν (οἷα Ἑλλήσι τε ὁμιλήσαντα  
καὶ Ἑλλήνων οὐ τῷ ἀσθεροστάτῳ σοφιστῇ Πυθαγόρᾳ) κατασκευασά-  
σθαι ἀνδρῶνα, εἰς ὃν παιδοκνεοντα τῶν ἀσίων τοὺς πρῶτους, καὶ  
εὐωχούντα, ἀναδιδάσκειν ὥς οὔτε αὐτός, οὔτε οἱ συμποταὶ αὐτοῦ,  
οὔτε οἱ ἐκ τῶτων αἰετὶ γινόμενοι ἀποθνήσκοντα, ἀλλ' ἤζουσιν εἰς χάρον  
τῷτον ἵνα αἰετὶ περιόντες ἔξουσιν τὰ πάντα ἀγαθὰ· ἐν ᾧ δὲ ἐποιεῖ τὸν  
καταλεχθέντα, καὶ ἔλεγε ταῦτα, ἐν τούτῳ καταγαγὼν οἰκημα ἐ-  
παίειτο· ὥς δὲ οἱ πάντεως εἶχε τὸ οἰκημα, ἐκ μὲν τῶν Θρακῶν  
ἠφάνισθη· καταβὰς δὲ κατὰ εἰς τὸ καταγαγὼν οἰκημα, ἐδιατάτο ἐπ'  
εἴη τρίᾳ· οἱ δὲ αὐτὸν ἐποθούν τε καὶ ἐπειθούν ὥς τεθνηκότα· τεταρτῷ  
δὲ εἰε φανῇ τοῖς Θραξί, καὶ οὕτω πιθανὰ σφίσιν ἐγενετο ἃ ἔλεγε ὁ  
Ζαμόλξις. Ταῦτα φασὶ αὐτὸν ποιῆσαι.

13. Εἰγὼ δὲ περὶ μὲν τῶτων καὶ τῶν καταγαγὼν οἰκηματος ἐτ'  
ἀπιστῶ, οὐτ' οὖν πιστεύω τι λιαν· δοκεῖ δὲ πολλοῖς ἐτεσι πρότερον  
τὸν Ζαμόλξιν τῷτον γενέσθαι Πυθαγόρου. εἴτε δὲ ἐγενετο τις Ζα-  
μόλξις ἀνθρώπος, εἴτ' ἐστὶ δαίμων τις Γεταῖς· οὗτος ἐπιχωρίος, χαι-  
ρετῷ· οὗτοι μὲν δὴ τρὸς τοιοῦτῳ χρωμένοι, ὥς ἐχειρωθήσαν ὑπὸ  
Δαρείου καὶ Περσῶν, εἶποντο τῷ ἄλλῳ σφίσιν.

Herodotus.

14. Ἡ πενία, Διοφάντε, μοι τὰς τέχνας ἐγείρει·

Ἀυτὴ τὴ μοχθοῦ διδάσκαλος· οὐδὲ γὰρ ἔνδειν

Ἀνδρατὶν ἐργατὰς κακὰ παρέχουσι μερίμνῃ.

Καὶ ολίγον ἱκτός τις ἐπιφάνῃ τὸν ὕπνον,

Λιγιδίον θορυβούσιν ἐφίσταμεναι μελεδόντῃ.

Ἰχθυὸς ἀγρευτῆρες ὁμῶς δύο ἐκείντο γέροντες,

Στρωσάμενοι βρυσὸν αὖτον ὑπὸ πλεκτῆς καλυβάς,

Κεκλιμένοι τοιχῷ τῷ φυλλῷ· ἐγγυθὶ δ' αὖτις

Ἐκείτο τὰ τὰν χερσὶν ἀθροῦστα, δι' ἀκαθάρτου,

Οἱ κλάμοι, τὰ ἀγκιστρά, τὰ φυκισέντα τε λιθὰ,

Ὀρμιά, κυρτοὶ, καὶ ἐκ σχοινίων λαβυριθοὶ,

Μυρμηκοὶ, κίβας τε, γέραι δ' ἐπ' ἐπισματι λυβὸς.

Ἐγγυθὶ τῆς κεφαλῆς φόρμος βραχὺς, ἱμάτια, πικροί.

Οὗτος τὰς ἀλυσὺν ὁ πας ὠνός, οὗτος ὁ πλῆτος.

Οὐδεὶς δ' ἔχυτταν εἶχ', ἢ κυνὰ πάντα περισσά,

Παῖτ' ἔδοκει ἐκείνης ἀγρᾶς· πενία σφίσιν ἔταυρα.

Οὐδεὶς δ' ἐν μέσῳ γειτῶν, πάντῃ δὲ παρ' αὐτὴν

Θιλιόμεναι καλύβῃ τρυφερὰς ἀρεσκύνχε βαλασσά.

Οὐσὼ τὸν μετώπαστον δρόμον ἦεν ἄρμα σελήνης,

Τῆς δ' ἄλλης ἡγεῖ φίλος ποτός· ἐκ Βλεφαρῶν δὲ

Ὑπνον ἀπώσασμενοι σφέτεραις φρεσὶν ἤρεθον ῥῆν'.

A. Ψευδοῦνται φιλεῖ πάντες ὅσοι τὰς νυκτὰς ἐφίσαν

Τὴ θέρος μολοῦναι, ὅτε τὰ ἥματα μακρὰ φέρει Ζεὺς·

Ἡδὴ μυρ' ἐσείδον οἰεράτα, καὶ οὐδέπω ῥως

Μὴ ἐλθόμεν; τί το χρήμα; χρόνον δ' αἱ νυκτὶς ἐχούσι.

B. Ασφαλίῳν, μεμῆν το καλὸν θέρος· ἢ γὰρ ὁ καιρὸς

Ἀυτομάτως παρέβη τὸν ὃν δρόμον· ἀλλὰ τὸν ὕπνον

Ἡ φροντίς κοπτήσα, μακρὰν τὴν νυκτὰ ποιεῖ σοι.

A. Ἀρ' ἐμάθεις κρῖναι ποτ' εὐπνία; χρυσὴ γὰρ εἶδον·

Οὐ σε θέλω τῷ ἐμοὶ φαντασμάτος εἶναι ἀμοιβῶν·

Ὡς καὶ τὴν ἀγρὰν, τὰ οἰεράτα πάντα μερίζων.

Οὐ γὰρ νίκασθ' ἀπὸ τὸν νουν· οὗτος ἀρίστος

Ἐστὶν ἀνέφοκρῆτης, ὁ διδάσκαλος ἐστὶ παρ' ᾧ νοῦς.

Ἄλλως καὶ σχολή ἐστι· τί γὰρ ποιεῖν ἂν ἔχει τις

Κείμενος ἐν φύλλοις πρὸς κύματι, μὴδὲ καθέδων

Ἀσμένος ἐν ῥαμνῷ; το δὲ λυχνίον ἐν πρυτανείῳ·

Φασὶ κατ' ἀπὸ ἀγρᾶν τοῦ ἔχοναι. B. Λεγέ μοι τίτε νυκτὶς

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Οἶν, πάντα σὺ δὲ λεγὼν μῆνυσον ἑταίρῳ.  
 Α. Δειλινὸν ὥς κατέδαρθον ἐν ἐναλίοις ποταμοῖς,  
 Οὐκ ἦν μὴν πολυσίτος· (ἐπεὶ δειπνοῦντες ἐν ὥρᾳ,  
 Εἰ μὲν ἤσθαι, τῆς γαστρος ἐφειδομένῃ) εἶδον ἑμᾶτον  
 Ἐν πέτρᾳ μεμαστόν· καθέζομενός δ' ἐδοκεῖν  
 Ἰχθύας, ἐκ καλάμων δὲ πλάνον κατεσσειν ἐδάδην.  
 Καί τις τῶν τραφερῶν ὠρεζάτο· καὶ γὰρ ἐν ὕπνοις  
 Πᾶσα κύνων ἄρτις μαντεύεται· ἰχθυά καὶ ἐγώ.  
 Καὶ ὁ μὲν τῷ ἀγκιστρῷ προσεφύετο, καὶ ἐρρίεν αἷμα·  
 Τὸν καλάμον δ' ὑπὸ τῇ κινήματι ἀγκυλὸν εἶχον.  
 Τῷ χεὶρὲ τεινομένος, περὶ κνώδαλον ἔυρον ἀγῶνα,  
 Πῶς μὲν ἔλω μέγαν ἰχθύν αὐαιροτεροῖς σιδήροις.  
 Εἰθ' ὑπομimνησκὼν τὸ τραύματος, ἄρ' ἐμὲ νύξεις;  
 Καὶ νύξῃ χαλεπῶς καὶ β' φευγοντός ἐτείνα.  
 Ἠῦστα ἰδὼν τὸν αἰθλον· ἀνείλκυσα χρύσῃν ἰχθύν  
 Πάντα τῷ χρυσῷ πεπυκασμένον· εἶχε δὲ δέσμα  
 Μὴ τι Ποσειδῶνι πέλοι πεφίλημένος ἰχθύς,  
 Ἡ ταχὺ τῆς γλαυκῆς κερκικλίου Ἀμφιτρίτης.  
 Ἠρέμα δ' αὐτὸν ἐγὼ ἐκ τῆς ἀγκιστρῆς ἀπελῦσα,  
 Μὴ ποτὲ τὸ στρόματος τ' ἀγκιστρίᾳ χρύσον ἐχέει.  
 Καὶ τὸν μὲν πρὸς ἡρσὶ κατήγον ἐπ' ἡπείρου.  
 Ὄμοσα δ' οὐκέτι λοιπὸν ἢ περὶ σπλάγχθους ποδὰ θείναι,  
 Ἀλλὰ μένειν ἐπὶ γῆς, καὶ τὴν χρύσου βασιλεύειν.  
 Ταῦτα μὲ καὶ ἐξηγεῖρε. Σὺ δ' ὡς ἔειπε λοιπὸν εἶπες  
 Τὴν γνώμην· ὅρκον γὰρ ἐγὼ ὃν ἐπαύμοσα τάρβω.  
 Β. Καὶ σὺ γέ μιν τρεῖσις· ἐκ ὧμοσας· οὐδὲ γὰρ ἰχθύν  
 Χρύσον εἶδες ἢ ἔυρες· ἴσθαι δὲ ψευδέσιν οἴφεις.  
 Εἰ δ' ὕπαρ, καὶ κνώσων σὺ τὰ χωρία ταῦτα μακίσσεις,  
 Ἐλπίς τῶν ὕπνων ζῆται τὸν σαρκινὸν ἰχθύν·  
 Μὴ σὺ θάψῃς λίμῳ, καὶ τοὶ χρύσοις ὀνείροις.

15. Οὐδὲν πρὸς τὸν ἐρώτα ἐπεφυκεὶ φάρμακον ἄλλο,  
 Νίκαια, οὐτ' ἐγχείριον, ἐμοὶ δοκεῖ, οὐτ' ἐπιπαστον,  
 Ἡ αἱ Πιερίδες· κούφον δὲ τι τοῦτο καὶ ἡδύ  
 Γίνεται ἐπ' ἀνθρώποις· ἔυρειν δ' καὶ ῥάδιον ἐστίν.  
 Γνωσκὼν δ' αἶμα σε καλῶς, ἰατροῦ ὄντα,  
 Καὶ τὰς ἐντα δὴ πεφίλημεν ἐξοχα μουσάς.  
 Οὕτω γούρ ῥάστα διήγεν ὁ Κυκλωπὶς ὁ παρ' ἡμῖν,



Ὁ ἀρχαῖος Πολύφημος, ὅτ' ἤρκετο τῆς Γαλατείας,  
 Ἀρτί γενναίων περὶ το σίσμα τῆς κροτάφους τε·  
 Ἦρκετο δ' ἐπὶ ῥόδοις, καὶ μύλοις, εὐδὲ κικίννοις,  
 Ἀλλ' ἔλασας μανίας· ἦνυτο δὲ πάντα παρέργα.  
 Πολλὰ κίς αἱ οἷς πρὸς τ' αὐλὴν αὐτὰν ἀπὴλθον·  
 Χλωρὰς ἐκ βοτάνης· ὁ δὲ τὴν Γαλατεῖαν ἀδων,  
 Αὐτοθι ἐπ' ἥϊονος κατετίθητο φρικέσεσσις  
 Ἐξ ἧς, ἐχθιστὸν ἐχὼν ὑποκαρδίον ἑλκος,  
 Κούτρινος ἐκ μεγάλης, ὅ ἡ πῆλτι ἐτίχεν βέλεμνον.  
 Ἀλλὰ το φάρμακον ἔνρε· καθιζόμενος δ' ἐπὶ πέτρας  
 Ὑψηλῆς, εἰς ποιεῖν ὄρων, ἦδε τοιαῦτα·  
 Ὡ λευκὴ Γαλατεία, τί τον φιλοῦντ' ἀποβάλλῃ;  
 Λευκότερα πηκτὴς προσίδειν, ἀπαλωτέρα δ' ἀνός,  
 Μοσχου γαυροτέρα, φιαρῶτερα σμφακός ὤμης.  
 Φοίτας δ' αὐθ' οὕτως ὅτε γλυκύς ὕπνος ἐχῇ με,  
 Οἶχῃ δ' εὐθύς ιούσα ὅτε γλυκύς ὕπνος αἰῇ με.  
 Φεύγεις δ' ὥσπερ οἷς πολίον λυκὸν ἀθρίσασα.  
 Ἠρασθὴν μὲν ἐγώ γε κορῆς σου, ἦνικα πρῶτον  
 Ἠλθες ἐμῇ συν μητρὶ, θελοῦσ' ὑάκινθινά φυλλα·  
 Ἐξ ὅρας δρεψάσθαι· ἐγὼ δ' ὁδὸν ἠγεμοίευσον.  
 Πάυσασθαι δ' εἰσίδων σε καὶ ὕστερον οὐδετὶ πῶ νυν  
 Ἐξ ἐκεῖν δύναμαι, σοὶ δ' ἔμμελει καὶ μα Δί' οὐδετ.  
 Γινώσκω χαρίεσσα κορὴ τίνος οὐ ἔνεκα φεύγεις  
 Οὐ ἔνεκα λατὶα μὲι σφρὺς ἐπὶ παῖτι μετώπῳ  
 Ἐξ ὥτος τέταται πρὸς το ἕτερον ὡς, μιὰ μακρὰ.  
 Εἰς δ' ὀφθαλμός ἐπέσθι· πλατεῖα δὲ ρίς ἐπὶ χεῖλει.  
 Ἀλλ' ὁ αὐτὸς τοιοῦτος ὢν, βοτὰ χίλια βοσκῶ,  
 Καὶ ἐκ τῶτων το κρατῖσθον ἀμελγόμενον γάλα πίνω·  
 Τυρὸς δ' ἔμ λείπει μὲ, ἔτ' ἐν θέρει, οὐτ' ἐν ὁπώρα,  
 Οὐ χειμῶνος ἀκρῶ· τάρτοι δ' ὑπεραχθεῖς αἰε.  
 Συρίζειν δ' ὡς οὐτὶς ἐπιστάμα· ὥδε Κυκλωπῶν,  
 Σοὶ, το φίλον γλυκὺ μῆλον, ἄμα καὶ ἐμαυτὸν ἀδων,  
 Πολλὰ κίς νυκτὸς αὐρὶ τρέφω δὲ σοὶ ἰδέκα νεβρὺς,  
 Πάσας μανισφορὺς, καὶ σκυμνοὺς τέσσαρας ἀρκτῶν.  
 Ἀλλ' ἀφίκου σύ πρὸς ἐμὲ, καὶ ἔξεις οὐδὲν ἐλασσόν·  
 Τὴν γλαυκὴν δὲ θαλάσσαν εἰς πρὸς χερσὸν ὀρεχθῖν.  
 Ἦδισον ἐν τῷ ἀντρῷ παρ' ἐμοὶ τὴν νυκτὰ διαζῆς·

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Εἰσι δαφναὶ ἐκεῖ, εἰσι βάδινα κυπαρίσσοι.

Ἐστὶ μέλας κισσός, ἐστὶ ἀμπέλος ἢ γλυκυκαρπός·

Ἐστὶ ψυχρὸν ὕδωρ, ὃ μοι ἢ πολυδενδρεὸς Αἰτνὴ

Λευκῆς ἐκ χιονός, ποτὸν ἀμβροσίον, προΐησι·

Τίς ἀν τῶνδε θαλάσσαν ἔχειν ἢ κυμαθ' ἔλοιτο ;

Εἰ δέ σοι αὐτός ἐγὼ δοκῶ λασσιώτερος εἶναι,

Εἰσι δρυὸς ξύλα μοι, καὶ ὑπο σποδῷ ἀκαμάτων πυρ·

Καιομένοις δ' ὑπο σου καὶ τὴν ψυχὴν ἀνεχοίμην,

Καὶ τὸν ἓνα ὀφθαλμόν, ὃν μοι γλυκερώτερον οὐδέν.

Ὡ μοι ὅτι οὐκ ἔτεκεν με ἢ μήτηρ βραγχία ἔχοντα,

Ὡς κατέδυν πρὸς σοι, καὶ τὴν χεῖρα σου ἐφίλησα,

Εἰ μὴ τὸ ὄμμα θελῆς· ἔφερον δέ σοι ἢ κρίνα λευκά,

Ἡ μήκωνα ἄσπλην, ἐρυθρὰ πλαταγῶνια ἔχουσιν·

Ἀλλὰ τὰ μὲν θέρεος, τὰ δὲ γίνεταί ἐν χειμῶνι

Ὡστε γὰρ ἀν σοι ταῦτα φερεῖν ἅμα πάντα ἐδυνασθῆν.

Νῦν μὲν ὦ κορίον, νῦν αὐτοῖ· νῦν γέ μάθῃμαι,

Εἰ μὲν τίς σὺν νῆϊ πλεῶν ξένος ὧδ' ἀφικηταί,

Ὡς ἀν ἰδῶ τί ποθ' ἡδὺ κατοικεῖν τὸν βυθὸν ὑμῖν.

Ἐξελθοῖς Γαλατεῖα, καὶ ἐξελθούσα λαθοῖο,

Ὡς περ ἐγὼ νῦν ὧδε καθήμενος, οἰκαδ' ἀπελθεῖν·

Ποιμαίνειν δ' ἐθέλοῖς σὺν ἐμοὶ ἅμα, καὶ γαλα ἀμελγεῖν,

Καὶ τυρόν πηξαι, ταμίσον δῖρμεναι ἐνεῖσα.

Ἡ μήτηρ ἀδικεῖ με μόνῃ, καὶ μεμφομαι αὐτῇ.

Οὐδὲν πῇ ποθ' ὅλως πρὸς σοι φίλον εἶπεν ὑπὲρ μέ,

Καὶ ταῦθ', ἡμάρ ἐφ' ἡμάρ ὀρώσα με λεπτὸν ὄντα.

Φῆσω τὴν κεφαλὴν καὶ τὰς τοδὰς ἀμφοτέρους μέ

Σφυζεῖν, ὥς ἀνίσσῃ, ἐπεὶ καὶ ἐγὼ ἀνίσωμαι.

Ὡ Κυκλωψ, Κυκλωψ, πῇ τὰς φρένας ἐκπεποτισθαι ;

Εἰ μὲν ἐλθὼν ταλαρούς τε πλεκούς, καὶ θαλλὸν ἀμψάς

Τοῖς ἀρνάσι φέροις, τάχα ἀν πολὺ μαλλὸν ἔχοις νοῦν.

Τὴν παρούσαν ἀμελγέ· τί τὸν φευγόντα διώκεις ;

Ἐυρήσεις Γαλατεῖαν ἰσὺς καὶ καλλίονα ἀλλήν.

16. Φαίνεται μοι ἐκεῖνος ἰσὺς θεοῖς

Εἶναι ὁ ἀνὴρ, ὁσὶς ἐναντίος σοι

Ἰζάνει καὶ πλησίον ἡδὺ φωνῆ

-σῆς ὑπακνέει.

Καὶ γέλας δ' ἡμέροεν ὁ μοι ἐμῖν

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Καρδιαν ἐν στήθεσιν ἐπτοῖσιν.

Ὡς γὰρ εἶδω σε, βραχέως με φώτης

Οὐδὲν εἴ' ἴκετ'

Ἀλλὰ κατὰ μὲν γλῶσσο' ἤγε, ἀν δὲ λεπτὸν

Λυτικά χροῶ πυρ ὑποδεδρομακέν·

Ὀμματα δ' ὕδεν ὄρωμαι, βομβῶσ'

ἐν δ' ἀκοαὶ μοι,

Κατὰ δὲ ἰδρῶς ψυχρὸς χεῖται, τρέμος δὲ

Πάσιν αὖγαι, χλωροτέρα δὲ ποῶς

Εἰμι τεθνάναι δ' ὀλίγου ἐπιδέουσα

Φαίνομαι ἀπνῆς.

17. Δαίμονιε, φθίθει σε το σὸν μένος· οὐδ' ἐλθείς

Παῖδα τέ νηπιόν, καὶ ἐμὲ ἀμύρεν, ἢ ταχὰ χηρὰ

Σὺ εἶσομαι· ταχὰ γὰρ σε κατακτανῶσιν Ἀχαιοί,

Πάντες ἐφορμηθέντες· ἐμοὶ δ' ἀν κέρδιον εἴη

Σὺ ἀφάρκωρτῃ χθὲνα δοῦναι· σὺ γὰρ εἴ' ἄλλη

Ἔσται θαλπωρὴ, ἐπεὶ ἀν σὺγε ποτμόν ἐπισπῆς,

Ἀλλ' ἀχέῃ· ὦδὲ μοι ἐστὶ πατὴρ καὶ ποτνία μήτηρ,

Ἦτοι γὰρ πατέρα ἐμὸν ἀψεκτανε δῖος Ἀχιλλεύς,

Ἐξέπερσεν δὲ πόλιν Κιλικῶν ἐν ναιέτωσαν,

Θηβὴν ὑψίστουλον· κατέκτανεν δ' Ἠετιῶνα

Οὐδ' αὐτὸν ἐξαιρίζε· ἐπέβασατο γὰρ τογε θυμῷ·

Ἀλλ' ἀρ' αὐτὸν κατακτε συν ἐντέσι δαίδαλεσι,

Ἦδ' ἐπὶ σῆμα ἔχει περὶ δὲ πτελέας ἐφυτεύων

Νυμφαὶ Ὀρεστιάδης, κούραι Διὸς αἰγιόχο·

Ὅτι δὲ μαιέπτα κασιγνήτοι ἦσαν ἐν μεγάροις,

Ὅτι μὲν πάντες μιὰ ἰὸν ἡμέρᾳ ἄδῃ εἶπω·

Πάντας γὰρ κατατέφρονε ποδάρκης δῖος Ἀχιλλεύς,

Βούσιν ἐπ' ἐλπίωσι καὶ ἀργενναῖς οἷσι.

Μήτερα δ' ἡ ἐβασίλευεν Ὑποπλάκῳ ὕληισσῃ

Τὴν ἐπεὶ ἀρὰ δέυρο ἤγε αἰμ' ἀλλοῖς κτεάσι,

Ἀψ' ὅγε τὴν ἀπέλυσε, λαβὼν ἀπερείσια ἀποινα·

Πατρός δ' ἐν μεγάροις, ἐβάλεν Ἀρτέμις ἰοχαιρα.

Ἐκτός· ἀλλὰ σὺ μοι εἰς πατὴρ καὶ ποτνία μήτηρ,

Ἦδὲ κασιγνήτος, σὺ δὲ μοι θαλερὸς παρακρίτης.

Ἀλλ' αὖγε νῦν ἐλθεῖ, καὶ αὐτοῖσι μένε ἐπὶ πυργῷ,

Ἢ μὲν παῖδα ἐρφαίνον θεῆς, χηρὰν τέ γυναῖκα·

Λαόν δ' ἐσῆσον παρ' ἐρίεον, ἐνθα μάλιστα  
 Ἀναβάτος ἐστὶ πόλις, καὶ ἐπιδρομον ἐστὶ τειχός·  
 Τρις γὰρ τῇ γ' ἐλθόντες ἐπειρήσαντο οἱ ἀριστοί,  
 Ἀμφ' Αἰάντε δ' ὤω, καὶ Ἀλκίλυτον Ἰδομενεά,  
 Ἡδ' ἀμφ' Ἀτρεΐδας, καὶ Τυδῆος ἀλκιμον υἱόν·  
 Ἡπὺ τις σφίσιν ἐνεῖπε θεοπροπίων ἐν εἰδηκῶς,  
 Ἡ γυ καὶ αὐτῶν θυμός ἐποτρυνεὶ καὶ ἀνωγει.

18. Ἀλλ' ἀναχωρήσας προσθεν ἵπποι καὶ ὄχιστιν ἐστί.

——— Ὅ δ' ἀγλαὰ πεποιθώς.

Ἐκλυεν ἐξ Ἑρεβός, ἀμειλίχον ἦτορ ἐχούσα.

Δαρδανίδης Πρίαμος, θεοῖς μιστῶν ἀταλάντος.

Εὐχέσθαι ἐμε νικῆσαι κρατερὰ βιά.

——— Τῷ δ' οἱ ὅσπερ, δακρυῶν ἐπλησθίσαν.

——— Τὸν τ' ἐξ εὐνῆς θορόντα, θηρίτις ἐτυχίσε βαλὼν.

——— Ἐκ θεῶν πολεμίζει.

——— Κατ' Ἰλίου κλυτὰ τεῖχη.

Δεδεγμένος ὅποτε νῶν ἀφορμηθείησαν Ἀχαιοί.

Ἄλλον οἷστον ἀπο νευρῆς ἰαλλεν.

19. Ὅυτοσι, οἰσθα, ἠγάγον, μελίττα, εἰεν, εἰδώς, ἐψηλα, βασι-  
 λεώς, ἐληλυθα, οῦφει, τυψείε, νυγι, ἠδυναμην, εἰληφα, ἑώρακα, οὐα-  
 λως.

20. Ὅτῳ, λαγῶ, εἰμαρται, οφείως, πλεῶν, τήμερον, θαρρῆν, τυ-  
 τονι, ἀγῆγερκα, τυφάντων, φιλοῖν, ξυν, θαλαττα, πλουτοῖ.

21. Εὐουσα, ἐδοκεε, ἐμειῶτου, μύσεων, λογοῖσι, τυπόμεν, τυπ-  
 τεαι, θανάτοιο, πεφίλεαται, θέμεν, στρατῆν, μιν, τούτων, σφείας,  
 ἱρος, ἐνεκα, σφι.

22. Σέθεν, ἀδελφεός, αἰθλος, θωῦμα, ὦυτος, ρήϊδιος, ἀληθῆϊν,  
 βασιλῆος, κως, ἐτυπτεατο, τυψῶϊατο, τετυφαται.

23. Φάμα, συρισδεῖν, τήνος, ἠνθον, ἐμμεναι, φαντι, εἰκατι, με-  
 γαθος, ὠρανος, τυπτεμεναι, αἶδν, ποτι, τυ, λαφῆ, κρης, ποιμαν,  
 τεον.

24. Νυμφαν, καθίζας, ἐγῶν, ἐπέεσι, γέλευσα, μοχλίζοντι, αἰ-  
 εας, μωσαι, αοῖδα, γελῶντι, κοτε, πρατίστος, πα, ἐντα, τεθνα-  
 καμες, βασενμαι, μεν, σελανα.

## CHAP. LII.

## I. ΜΝΗΣΑΙ πατρός σεο, θεὸς ἐπιεικέλ' Ἀχιλλεύ,

Τηλικῷ, ὥσπερ ἐγὼν, ὁλοῶ ἐπὶ γῆρας εὐδαί.

Καὶ μὲν ὥς κείνον περὶναιετάει ἀμφὶς εἶντες

Τέρουσ' οὐδὲ τις ἐσθλὴ, ἀρῆν καὶ λαιγρὴν ἀμύναι

Ἀλλ' ἦτοι κενὸς γέ, σέθεν ζῶντος ἀκουῶν,

Χαίρει τ' ἐν θυμῷ, ἐπὶ τ' ἐλπίεται ἥματα πάντα

Οὔσθαι φίλον υἱόν, ἀπὸ Τροίης ἐνντα.

Αὐτὰρ ἐγὼ παρὰ ποταμὸς, ἐπεὶ τέκον υἱᾶς ἀριστοῦ

Τροίῃ ἐν εὐρείῃ, τῶν δ' ὅτινα φημί λελειφθαι.

Πεντηκόντα μοι ἦσαν ὅτ' ἠλυθον υἱὸς Ἀχαιῶν

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Ἐννεακαίδεκα μὲν μοι ἦς ἐκ νηδύος ἦσαν,

Τούς δ' ἄλλους μοι ἐτίκτον ἐπὶ μεγάροισι γυναῖκες.

Τῶν μὲν πολλῶν θούρος Ἄρης ὑπὸ γούνατ' ἐλυσται

Ὅς δέ μοι εἶος ἦν, εἴς τοι δὲ ἀσλὴ καὶ αὐτούς,

Τὸν σὺ πρῶτον κτείνεις, ἀμύνομενον περὶ πατρὸς,

Ἐκτορά· τὴν γὰρ ἔπειχ' ἱκανῷ νῆας Ἀχαιῶν,

Λυσόμενος παρὰ σεο, φέρω δ' ἀπέρεσσι ἀποινα.

Ἀλλ' αἰδέομαι θεός, Ἀχιλεῦ, αὐτὸν τ' ἐλεῆσον,

Μνησάμενος σοῦ πατρὸς· ἐγὼ δ' ἐλεησώμενος περ,

Ἐτλην δ' οἷ' ἔγωγε τίς ἐπιχθονίος βροτὸς ἄλλος,

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Ἄνδρος παῖδοφονοῖο ποτὶ στόμα χεῖρ' ὀρεγέσθαι. Hom.

## 2. Τὸν κλεψτὴν ποτ' Ἐρῶτα κακὰ κεντάσσει μελίσσα,

Κηρίον ἐκ σιμβλῶν συλευμένον· ἀκρὰ δὲ χερῶν

Δακτύλα πανθ' ὑπενύζει· ὃ δ' ἀλγέει, καὶ χεῖρ' ἐφύσση

Καὶ τὰν γὰρ ἐπατάζει, καὶ ἄλατό· τὰ δ' Ἀφροδίτῃ

Δείξειν τὰν ὀδυνὰν, καὶ μεμφετο ὅττι γέ τυτθὸν

Θηρίον ἐντὶ μελίσσῃ, καὶ ἄλικά τραυμάτια ποιεῖ.

Χὰ ματὴρ γελασάτα, τυ δ' οὐκ ἴσῃς ἐστὶ μελίσσαις;

Χὰ τυτθὸς μὲν ἦς, τὰ δὲ τραυμάτια ἄλικά ποιεῖς; Theocr.

## 3. Ἐκ δὲ τῷ αἰζῶντι, πυλῶν προσθε μαχέσθην,

Ἀγροτέροισι σὺεσσιν εἰκοτὲ, τῷ τ' ἐν ὀρίσσι

Ἀνδρῶν ἢ δὲ κούων δεχάται κολοσυστρὸν ἰόντα,



Δοχμῷ τ' αἰσσαντε περὶ σφισιν ἀγνυτον ὕλην,  
 Πρυμνὴν ἐκταμνοντες, ὕπαι δὲ τε καμπὸς ὀδοντῶν  
 Γίγνεται, εἶτοκε τις τὲ βαλὼν ἐκ θυμὸν ἔληται·  
 Ὡς τῶν κομπεὶ χαλκὸς ἐπὶ στήθεσφι φαεινός,  
 Ἀγνὴν βαλλομένων· μαλα γὰρ κρατερῶς ἐμαχόντο.  
 Λαοῖσιν καθυπερβὲ πεποιθετός ἦδε βίηφι.  
 Ὅι δ' ἀρὰ χερμαδίοισιν εὐδμήτων ἀπο πυργῶν  
 Βαλλόν, ἀμυνομένοι σφῶν τ' αὐτῶν καὶ κλισίων,  
 Νῆων τ' ὠκυπόρων· νιφάδες δ' ὡς πίπτον ἐράζε·  
 Ἀς τ' ἀνέμος ζῆας, νεφεα σκίοεντα δονήσας,  
 Ταρφείας κατεχέυεν ἐπὶ χθονὶ πουλυβοτείρῃ·  
 Ὡς τῶν ἐκ χειρῶν βελὲ ἐρρεόν, ἦμεν Ἀχαιῶν,  
 Ἦδε καὶ ἐκ Τρώων· κορυβὲς δ' ἀμφ' αὐὸν αὐτευν,  
 Βαλλομένοι μυλακεῖσι, καὶ ἀσπίδες ὀμφαλοεῖσαι. Hom.

4. Ὅι αὐτῷ κακὰ τευχέϊ ἀνὴρ ἀλλῷ κακὰ τευχῶν  
 Ἥ δὲ κακὴ βουλή τῷ βουλευσάντῃ κακίστη.  
 Πάντα ἰδὼν Δίος ὀφθαλμός καὶ πάντα νοήσας,  
 Καὶ νῦ ταδ' αἰκ' ἐβελήσ' ἐπιδερκεται· οὐδὲ ἔλῃθει  
 Οἶον δὲ καὶ τὴν δὲ δίκην πόλις ἐντὸς ἐργεῖ.  
 Νῦν δὲ ἐγὼ μὴτ' αὐτὸς ἐν ἀνθρώποισι δίκαιος  
 Εἶην, μὴτ' ἔμος υἱός· ἐπεὶ κακὸν ἀνδρὰ δίκαιον  
 Εὐμέναι, εἰ μείζω γέ δίκην ἀδικωτέρως ἔξει·  
 Ἀλλὰ ταγ' οὕτω εὐλοπᾷ τελείῃ Δία τερπικερραυόν.  
 Ὡ Πέρσῃ· σὺ δὲ τὰ ταῦτα μετὰ φρεσὶ βαλλέο σῆσι,  
 Καὶ νῦ δίκης ἐπακνέ, βίης δ' ἐπιλήθεο παμπαν·  
 Τὸν δὲ γὰρ ἀνθρώποισι νόμον διέταξε Κρονίων,  
 Ἰχθυοὶ μὲν καὶ θήρσι καὶ οἰωνοῖς πετέεσσι  
 Ἔσθην ἀλλήλους, ἐπεὶ οὐ δίκη ἐστὶν ἐπ' αὐτοῖς·  
 Ἀνθρώποισι δ' ἔδωκε δίκην, ἣ πολλὸν ἀρίστη  
 Γίνεται· εἰ γὰρ τις κ' ἐβέλῃ τὰ δικά· ἀγορεύειν  
 Γινώσκων, τῷ μὲν τ' ὀλβὸν δίδοι εὐρυόπα Ζεὺς.  
 Ὅς δὲ κε μάρτυρσιν ἔκων ἐπιόρκον ὁμοσῶς  
 Ψεύσεται, ἐν δὲ δίκην βλεψας, νηκεστόν αἰσθή·  
 Τὴ δὲ τ' ἀμαυροτέρῃ γενεῇ μετοπίσθῃ λείπεται.  
 Ἀνδρὸς δ' εὐορκου γενεῇ μετοπίσθῃ ἀμείνων  
 Σοὶ δ' ἐγὼ ἐσθλὰ νοέων ἐρεῶ, μέγα νῆπιε Πέρσῃ,  
 Τῇ μὲντοι κακοτήτῃ καὶ ἰλαδὸν ἐστὶν ἔλεσθαι

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Ρηϊδίως ελεγει γενέσθαι, μαλα δ' ἐγγυθι ταίει.  
 Της δ' ἀρετῆς ἰδρωτὰ θεοὶ προπαροίθεν ἔθικαν,  
 Αἰθανταί, μακρὸς δὲ καὶ ὀρθὸς οἶμος ἐπ' αὐτῇ,  
 Καὶ τριχὺς τὸ πρῶτον ἐπὶ δ' εἰς ἀκρὸν ἰκκηται,  
 Ρηϊδίῃ δηπείτα πέλει, χαλεπῇ περ εὖστα.

Οὗτος μὲν παλαιότερος, ὃς αὐτὰ πάντα κησεί,  
 Φρασσαμένος τὰ κ' εἵπειτα καὶ εἰς τέλος ἦν ἀμείων.

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Ἐσθλὸς δ' αὖ κακείνος, ὃς εὖ εἰποντι πίθηται.  
 Ὅσδε κε μὴδ' αὐτὰ ἴσῃ, μὴτ' ἄλλω ἀκούων  
 Ἐν θυμῷ βαλλήσθαι, ἰδ' αὐτ' ἀχρήστους αὐτῷ. Hesiod.

5. ΜΕ. Ἀγέαι καὶ ποταμοὶ, θεῶν γένος, αἱ τι Μεγαλαίαι

Πῇ ποχ' ὁ συρίκτας προσφίλις ἀσε μέλος,  
 Βοσκειτ' ἐκ ψυχῆς τὰς ἀμύδας· ἦν δὲ ποκ' εἴθῃ  
 Δαφνίς ἐχὼν δαμαλας, μῆδεν ἐλασσὸν ἐχοί.

ΔΔ. Κρηταὶ καὶ βοτάναι, γλυκύτερον φύλον, ἀπὲρ ὁμοίων  
 Μυσιόδοι Δαφνίς ταῖσιν ἀνδονίσι.

Τοῦτο τὸ βουκολίον πιανετὲ κῆν τι Μενελλας

Τῇ δ' ἀγαγοί, χαρῶν ἀφθονὰ πάντα νεμοί.

ΜΕ. Παιῖα ἐὰρ, πάντα δὲ νόμοι, πάντα δὲ γαλακτεῖς

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Οὐβάτα πλεθυσίην, καὶ τὰ νεὰ τρέφεται,

Εἴθ' ἂ καλὰ παῖς ἐπιπύσεται, αἱ δ' ἂν ἀφῆρτῃ,

Χῶ ποιμὴν ἕκτος τινοῖσι, καὶ βοτάναι.

ΔΔ. Εἴθ' αἰς, εἴθ' αἰγὲς διδύματοχοι, εἴθῃ μελιττῇ

Σμαίει πληρουσὶν, καὶ δρυὲς ὑψιτέρῃ·

Εἴθ' ὁ καλὸς Μίλων ἑσπεί ποσὶν, αἱ δ' ἂν ἀφῆρτῃ,

Χῶ τὰς ὥς βοσκῶν, καὶ βοῆς αὐστεραί.

ΜΕ. ὦ τραγε, τὰν λεύκων αἰγῶν ἀνερ, ὦ βαθὺς ὕλας

Μυρίων, ὦ σίμα δειτ' ἐφ' ὕδωρ ἐριφοί.

Ἐν τινὶ γὰρ τίνος, ἰθ' ὦ κολε, καὶ λευγὲ Μίλω,

Ὡς Πρωτεύς φώκας, καὶ θεὸς ἂν, ἐνέμε.

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ΔΔ. Μὴ μοι γὰρ Πελοπὸς, μὴ μοι χρυσεὶα ταλαῖα

Εἴμ' εἶχεν, μῆδὲ προσθε θεῶν ἀνέμων,

Ἀλλ' ὑπὸ τὰ πέτρα τὰδ' ἀτομά, ἀγκας ἐχὼν το,

Συννομα μάλ' ἐσορῶν τὰν Σικελίαν ἐς αἶα.

ΜΕ. Δαῖδρεσι μὲν χεῖρων φοβέρον κακὸν, ὕδατι δ' αὐχμῶς,

Οἷσιν δ' ὑπελαγξί· ἀγροτέροις δὲ λιναί.

Ἀδρεῖ δὲ παρθενικὰς αἰπάλας ποδῶς· ὦ πατέρ, ὦ Ζεῦ,

Οὐ μόνος ηρασθὴν καὶ τὴν γυναικοφίλας. Theocritus.

6. Ω φίλτατ' ἀνδρῶν προσπολῶν ὡς μοι σαφὴ  
 Σήμια φαινεῖς ἐσθλὸς εἰς ἡμᾶς γέγως.  
 Ὡς περ γὰρ ἰώπος ευγενὴς, καὶ ἡ γέρων,  
 Ἐν τοῖσι δεινοῖς θυμὸν οὐκ ἀπώλεσεν,  
 Ἀλλ' ὀρθὸν οὖς ἴστησιν ὥσπερ δὲ σὺ  
 Ἡμᾶς τ' ὀτρυνεῖς, καὶ τὸς ἐν πρώτοις ἐπὶ.  
 Τοιγάρ, τὰ μὲν δοξάζοντα δηλώσω· σὺ δὲ  
 Ὀξεῖαν ἀκοὴν τοῖς ἐμοῖς λόγοις δίδους,  
 Εἰ μὴ τι καὶ ἄρ' ἐτυγχάνω, μεθαρμοσόν.  
 Ἐγὼ γὰρ ἦν' ἰκομένη τὸ Πυθικόν  
 Μαντεῖον, ὡς μάθοιμι ὅτ' ἄντρον πατρὸς  
 Δίκας ἀροίμην τῶν φονευσάντων παρὰ,  
 Χρὴ μοι τοιαυτὸς ὁ Φοῖβος, ὡς πεισθῇ τάχα·  
 Ἀσκέον αὐτὸν ἀσπιδῶν τε καὶ στρατοῦ,  
 Δολοῖσι κλεψαὶ χεῖρος ἐδικτὴς σφαγᾶς.  
 Ὅτ' ἔν τοιούτῳ χρησμῷ εἰσηκούσαμεν,  
 Σὺ μὲν μολῶν, ὅταν σε καὶ ἄρ' εἰσαγῇ,  
 Δομῶν ἐσὼ τῶνδ', ἵσθι πᾶν τὸ δρωμένον,  
 Ὅπως ἂν εἰδῶς, ἡμῖν ἀγγείλῃς σαφῆ.  
 Οὐ γὰρ σε μὴ γῆρα τε καὶ χρόνῳ μακρῷ  
 Γνωσ', ὅδ' ὑποπτειψώσιν ὥδ' ἠνθισμένον.  
 Λογῷ δὲ χρόνῳ τοιῷδ', ὅτι ξένος μὲν εἰ  
 Φῶκευς, παρ' ἀνδρὸς Φανοτέως ἦκων· ὁ γὰρ  
 Μεγίστος αὐτοῖς τυγχάνει δορυξένων.  
 Ἀγγελεῖ δ', ὅρκῳ προστιθείς, ὅθ' ἔννεκα  
 Τέθνηκ' Ὀρεστίης ἐξ ἀναγκᾶς τύχης,  
 Ἀθλοῖσι Πυθικοῖσιν, ἐκ τροχίλων  
 Δίφρων κυλισθείς· ὥδ' ὁ μῦθος ἔσταται.  
 Ἡμεῖς δὲ πατρὸς τυμβὸν, ὡς ἐφίετο,  
 Λοιβᾶσι πρῶτον, καὶ κατατομοῖς χλιδᾶς  
 Στεφαντεῖς, εἴτ' ἀφορρῶν ἤζομεν παλιν  
 Τυπῶμα χαλκοπλευρὸν ἡρμένῳ χερσὶν,  
 Ὅ καὶ σὺ θαμνοῖς οἰσθα πᾶν κεκρυμμένον.  
 Ὅπως λογῷ κλεπτόντες, ἠδὲ καὶ φατῇ  
 Φεροιμὴν αὐτοῖς, τέμνον ὡς ἐρρεῖ δέμας  
 Φλογιστὸν ἤδη, καὶ κατηνθρακωμένον.

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Τι γὰρ με λυπεί τοῦθ', ὅταν λόγῳ θανάτῳ  
Εργοῖσι σῶθω, καζιευγῶμαι κλέος ;  
Δοκῶ μὲν οὐδὲν ῥήμα συν κερδεὶ κακόν.

Ἦδη γὰρ εἶδον πολλὰ καὶ τοὺς σοφούς  
Λόγῳ ματὴν θησκοῦντας, εἰθ' ὅταν δομοὺς  
Ελθῶσιν, αὐτὸς ἐκτετιμῆνται πλέον·

Ὡς καὶ ἐπαυχῶ τῆσδε τῆς φήμης ἀπὸ  
Δειδορχοῦ· ἐχθροὶς ἀστρὸν ὥς, λαμψὲν ἐστὶ.

Ἀλλ' ὦ πατρώα γῆ, Θεοὶ τεγχεῖοι,  
Δεξασθε μ' εὐτυχεύοντα ταῖσδε ταῖς ὁδοῖς,  
Σὺ τ' ὦ πατρώων δώμα· σὺ γὰρ ἐρχομαι  
Δικῇ καθάρτης πρὸς θεὸν ὀρμημένος·

Καὶ μὴ μ' ἀτιμὸν τῆσδ' ἀποστείλητε γῆς,  
Ἀλλ' ἀρχιπλευτόν, καὶ καταστατὴν δομῶν.

Sophocles.

40

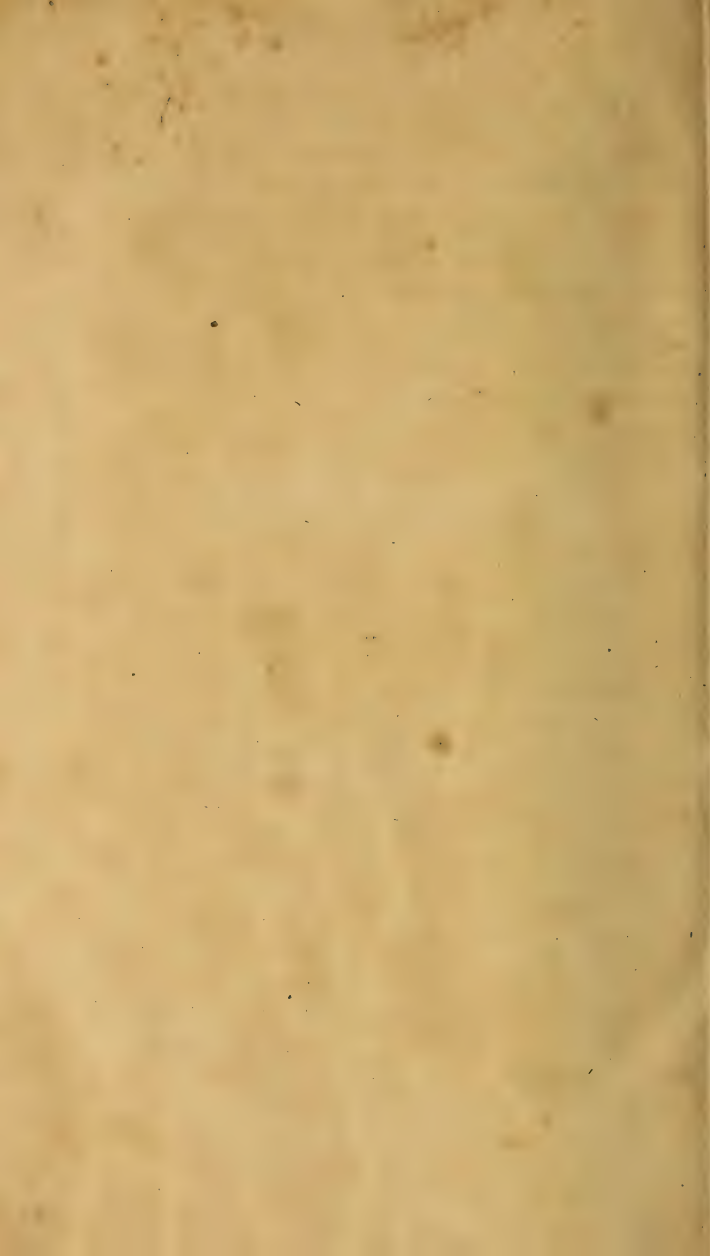
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## CHAP. LIII.

Ἦλθεν ὁ Χρῦσις τῆς τε θυγατρὸς λυτρά φέρον, καὶ ἰκέτης τῶν  
Ἀχαιῶν, μακίστᾳ δὲ τῶν βασιλέων καὶ εὐχετο ἐκεῖνός μὲν τῆς θεᾶς  
δῆναι ἔλποντας τὴν Τροίαν, αὐτὸς δὲ σῶσθαι, τὴν δὲ θυγατέρα οἱ  
αὐτῷ λῦσαι, δεξάμενός ἀποινα, καὶ τὸν θεὸν αἰδεσθέντας. Ταῦτα  
δὲ εἰπόντος αὐτοῦ, οἱ μὲν ἄλλοι ἐσέβοντο καὶ συνήκουν· ὁ δὲ Ἀγαμέμ-  
νων ἠγρίασεν, ἐντελλόμενος κῶν τε ἀπέναι, καὶ αὐτὸς μὴ εἰλθεῖν, μὴ  
αὐτῷ το τε σκεπτρὸν, καὶ τὰ τῷ θεῷ στέμματα οὐκ ἐπαρκεσοῖ πρὶν  
δε λυθῆναι αὐτοῦ τὴν θυγατέρα, ἐν Ἀργεῖφῃ γῆρασεν μετὰ οὐκ ἀ-  
πιεῖται δὲ ἐκελευε, καὶ μὴ ἐρεθίζειν, ἵνα σῶς οἰκαδὲ εἴλθῃ. Ὁ δὲ  
πρῆξούτης ἀκούσας, εἶδεν τε καὶ ἀπῆε σιγῇ· ἀποχωρήσας δ' ἐκ  
τῆ στρατοπέδῃ, πολλὰ τῷ Ἀπόλλωνι εὐχετο, τὰς τε ἐπωνυμίας τῆς  
θεᾶς ἀπακάλων, καὶ ὑπομιμνήσκων καὶ ἀπαιτῶν, ἐπὶ πῶποτε ἢ ἐν  
ἰκῶν ἀνιδρομήσειν, ἢ ἐν ἱερῶν θυσίαις κεχαρισμένον δαρησάιτο, ὡς δὴ  
χαρὴν κατεῦχετο τισαὶ τῆς Ἀχαιοῦς τὰ ἅ δακρυὰ τοῖς ἐκείνου βέ-  
λει. Plato.

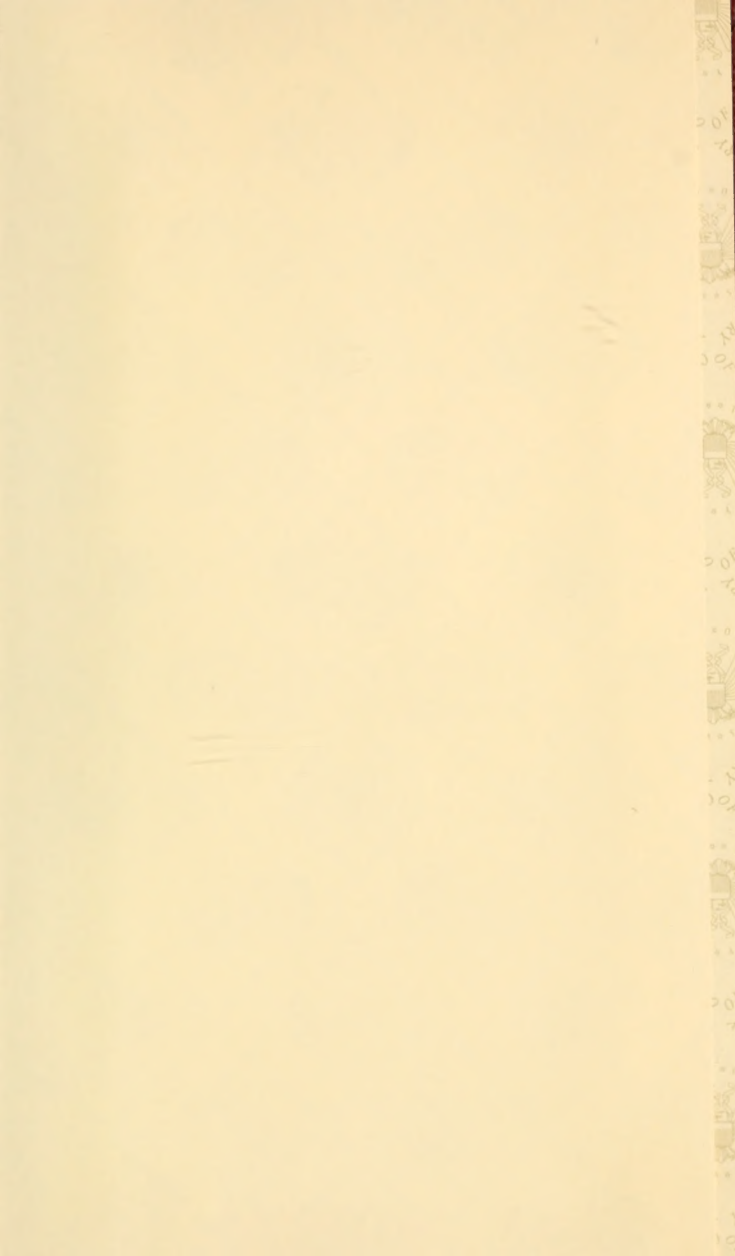
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